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ABSTRACT

The Eighth Annual Bilingual/Multicultural Education Conference, sponsored by the Alaska State Department of Education and supported by 36 additional organizations and school districts, was a major activity of the department in providing training assistance to all persons involved in bilingual-bicultural education programs in Alaska. The conference theme, "Because We Cherish You: A Time For Celebration," was selected to emphasize the importance of youth and their education in the eyes of Alaska's elders. At the same time, the conference emphasized the important roles played by elders, parents, community members, students, and school personnel in developing and implementing educational programs for Alaska's youth. Over 70 workshops were offered to help conference participants to more fully participate in bilingual/multicultural education programs at the community and school district levels. Highlighting the conference were 14 presentations of the arts of Alaska's major ethnic groups performing dances, songs, shows of ethnic costumes, and displays of various art forms. (ERB)

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Because We Cherish You: A Time For Celebration

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A Report of the Eighth Annual Bilingual-Multicultural Education Conference

Alaska State Department of Education

Because We Cherish You: A Time For Celebration

A Report of the Eighth Annual Bilingual-Multicultural Education Conference February 17-19, 1981

Prepared by
Tupou L. Pulu
and
Mary L. Pope

For the Alaska State Department of Education
Marshall Lind, Commissioner
Laurel Tatsuda and Michael Travis, Education Specialists for
Bilingual-Bicultural Programs

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John Hickey, Nancy Bachner and their staff of the Department of Conferences and Institutes of the University of Alaska, Fairbanks for providing brochures and paperwork on the coordination of the Conference.

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Mark Daughhetee for the Logo.

Rita Hughes, Secretary of the Materials Development Center, for transcribing all of the audio tapes of the General Sessions of the Conference.

We have tried to make this report as error free as possible, but if some mistakes still exist, they are strictly our own. Hopefully, all who read this report will be stimulated to greater participation in the field of Bilingual-Multicultural Education.

Materials Development Center — Tupou L. Pulu
Anchorage, Alaska — Mary L. Pope
September 1982

DEDICATION

This conference report is dedicated to those Alaskan educators who have worked with our youth in Bilingual-Bicultural Education programs over the past ten years.

Statement of Nondiscrimination: It is the policy of the Alaska State Department of Education to provide equal educational and employment opportunities and to provide services and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, physical handicap, or veteran status. This policy is in accordance with the laws enforced by the Department of Health, Education and Welfare and the Department of Labor, including Presidential Executive Order 11246 as amended; Title VI and VII of the 1964 Civil Rights Act; Title IX of the Education Amendment of 1972; Title 41, parts 60-1, 60-2, 60-3, and 60-50; Sections 799A and 845 of the Public Health Service Act, where applicable; Section 504 of the Rehabilitation Act; and Alaska Statute 18.80.220. Inquiries regarding the application of these and other regulations should be directed to either the Affirmative Action Officer of the State Department of Education or to the Office of Civil Rights, Department of Health, Education, and Welfare, Washington D.C.

INTRODUCTION

During the school year 1981-82, thirty of Alaska's fifty-two school districts implemented bilingual-bicultural education programs. These programs were transitional, full, or partial maintenance in nature, or they provided for the teaching of supplementary English skills and concepts. In all, over 7,500 students from ninety-four different language backgrounds were served by bilingual-bicultural education programs supported through the Alaska Public School Foundation Support Program at a level of approximately $10.2 million.

The Eighth Annual Bilingual/Multicultural Education Conference, sponsored by the Department of Education and supported by thirty-six additional organizations and school districts, was a major activity of the Department of Education in providing training assistance to all persons involved in bilingual-bicultural education programs in Alaska. The conference theme, "Because We Cherish You: A Time For Celebration" was selected to emphasize the importance of youth and their education in the eyes of Alaska's elders. At the same time, the conference emphasized the important roles played by elders, parents, community members, students and school personnel in developing and implementing educational programs for Alaska's youth. Over seventy workshops were offered to help conference participants to more fully participate in bilingual/multicultural education programs at the community and school district levels.

The joyous celebration of Alaska's multicultural population was made possible through fourteen presentations of the arts of most of our major ethnic groups. These presentations included dances, songs, shows of ethnic costumes and displays of various art forms.

The Department of Education hopes that this report will enable all of those who participated in the conference to reflect upon what was learned and shared. It also hopes that this report will help participants to continue to cherish our youth through multicultural education programs.

For our friends who could not attend the Conference, the Department hopes that this report will help demonstrate the strength and growth of bilingual-bicultural education programs in Alaska.

Mike Travis
Conference Chairperson

Conference Supporters

Alaska Department of Education:
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Native Associations:
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University of Alaska:
- Center for Cross-Cultural Education, Fairbanks
- Community Colleges, Rural Education and Extension
  - Alaska Native Language Center, Fairbanks
  - Kuskokwim Community College, Bethel
  - Materials Development Center, Anchorage

University of Washington:
- Bilingual Education Service Center for Alaska and the Northwest

Western Regional Resource Center

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Audrey Armstrong, CINA
Asian-American Bilingual Center, Berkeley, California
Barrow Dance Group, Clayborne Tunik
Mark Daughhetee, Department of Education
Filipino Community of Anchorage, Tito Peña, President
German Club of Anchorage, Edmund Schuster
Hispanic-Alaskans, Inc. Eluid Delgado, President
Koliganek Dancers, Gus Tunguing, Director
Korean Dance Group Dimond Mears High School, Anchorage
Kotlik School Dancers, Willie Kamkoff, Director
Tom Maugham, Kenai Peninsula Bourough School District
Nunamta Dancers, Chuna McIntyre, Director
Jozief Schreiber, Wiliam Nelson School, Ekwok
Thai-Laotian Association of Anchorage, Lynn Lamb, President

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"Because We Cherish You,

A Time for Celebration . . ."

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PRECONFERENCE EVENTS . . . Tuesday, February 16

A feeling of excitement permeated the Sheraton Hotel on Calista Square as many people from different parts of the state and from the Lower Forty-eight began arriving in ever increasing numbers throughout the day. They came to participate in the three days of meetings that were scheduled for the Eighth Annual Bilingual-Multicultural Education Conference. Some have been in attendance many times before such as the students from the North Slope Borough School District. They are performers with the Barrow Dance Group.

Some participants were new such as the Koliganek Dancers. They were attending the Conference for the first time.

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Some participants were young. They were brought by their mothers or fathers.

Some young participants were brought by aunts to visit with relatives who have come from "Bush Alaska".

Between the travelling, the checking in at the hotel and the visiting with friends and relatives, some were just too tired to stay awake any longer.

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EVENT ONE

9:00 A.M —3:30 P.M. Preconference Meeting

The Alaska Bilingual/Bicultural Advisory Council held its third quarterly meeting. One of the important things discussed at this meeting was the review of activities which were scheduled for the Conference. The Advisory Council wanted to make sure that everything was going according to plans they had made during their first and second meetings earlier in the year.

EVENT TWO

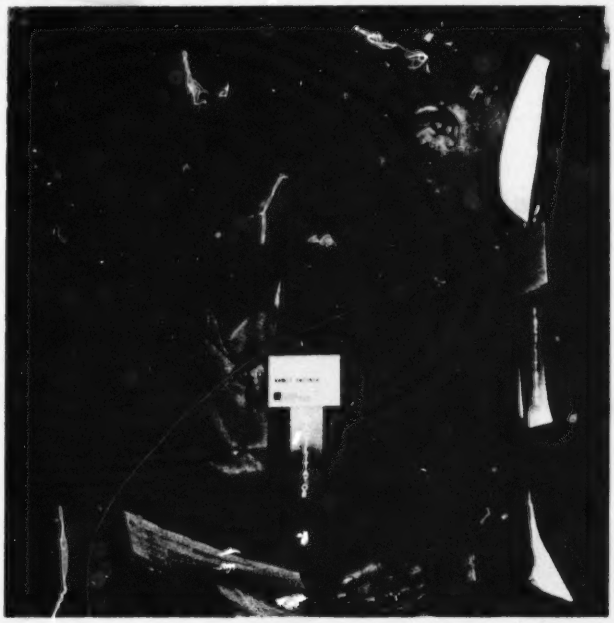
6:30 P.M.—9:30 P.M. High School Orientation

Students from different school districts met together with Department of Education staff and members of the Alaska State Advisory Council. They took the time to get acquainted with each other and to find out about the purposes of the Conference. There was also time for discussing relevant issues pertaining to bilingual-bicultural education. Approximately 11% of the conference participants were students.

EVENT THREE

7:30 P.M.—8:30 P.M. Preconference Meeting

All Conference Presenters, the Alaska State Department of Education Staff, the Conference Staff and the Advisory Council held a preconference staff meeting to receive final instructions on the activities that will begin on the 17th of February, the first day of the Conference. Everyone left with the feeling that "this was going to be another great Conference."



Nancy Bachner and **John Hickey** clarifying a question from one of the participants.

CONFERENCE . . . Wednesday, February 17

EVENT FOUR

8:00 A.M.—5:00 P.M. Registration

Long before the Conference Staff arrived to man the registration tables, the participants were there visiting with each other and waiting to be the first in line to be registered.

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One of the registrars directing Marie Griest from Selawik to the next table.

"Is this my name tag?" one of the Iñupiaq Eskimo ladies asked Nancy Bachner.

Each registered participant received a package containing all information about the conference.

All participants had the opportunity to receive one academic credit, Ed. 393, through the University of Alaska, Fairbanks, for attending the Conference. They could also elect to receive one non-academic credit through the Department of Education.

EVENT FIVE

8:30 A.M.—9:30 A.M. High School Student Orientation

This is a repeat of the same meeting that was held on the 16th. Isabella Brady, a member of the Advisory Council, and the Coordinator of the Indian Education Program in Sitka, was in charge of this meeting.

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EVENT SIX
10:00 A.M.—12:00 Noon

More than a thousand people assembled in the Sheraton's Grand Ballroom to listen to the speakers of the first General Session of the Eighth Annual Bilingual-Multicutural Education Conference. It was hard to find an empty seat so late comers either stood at the very back of the room, or sat on the floor.

GENERAL SESSION 1

Mike Travis, one of the Program Managers of the Bilingual-Bicultural Education Program under the Division of Education Program Support of the Alaska State Department of Education, convened the Conference:

Mike Travis

Welcome to the 1982 Bilingual-Multicultural Education Conference. I would like to welcome all of you to what I believe is going to be the largest conference we've had thus far. It is our Eighth Annual Bilingual-Multicultural Education Conference. I am Mike Travis, a Program Manager for Bilingual-Bicultural Education Programs in the Alaska State Department of Education.

I would like to convene this conference by presenting to you a thumbnail sketch history of bilingual education in Alaska because 1982 is the tenth anniversary of the first legislation passed by the State of Alaska in 1972, which mandated bilingual-bicultural education programs for schools that have fifteen or more students attending the school.

I would like to introduce some of the people that played very key roles in the passage of this legislation. First, I'd like to introduce Joe Josephson, who was a member of the Alaska Senate in 1972. Mr. Josephson was the senator who introduced the legislation and helped to get it passed. Also a key person who was very important in the passage of and advocacy for that legislation was Mr. Gary Holthouse. Another member of the Senate at that time who is at the head table here, Lt. Governor, Terry Miller, was also one of the senators who helped in the passage of that legislation.

We have, of course, also people who were working and living throughout Alaska that were very important as advocates and as people who were working toward the passage of this legislation. I would like to mention just a few of those people. First of all I'd like to say that one of the key people in this whole process of getting legislation passed was Dr. Michael Krauss who is still at the Alaska Native Language Center, University of Alaska, Fairbanks but is now a part of the Community College and Rural Education Extension. Along with Dr. Krauss was Irene Reed. Some of the other important players along with Dr. Krauss and Irene were people such as Martha Teeluk, and Marie Blanchet. Marie is one of our Advisory Council Members. Pascal Afcan was also very important in this endeavor. There were lots of other people too that are too numerous to mention that worked with the Eskimo Language Workshop back in '68 through '70 - '72 that were very instrumental in helping to get this started. Bilingual programs started in Alaska back in 1970 in three schools that were run first by the BIA and then with one of the kindergarten classes at Bethel. By 1972 these schools had increased to eleven and since 1973, we've had continued expansion of the bilingual programs.

I would also like to give you a very brief summary of support and changes that we've had in bilingual education. I've already introduced Mr. Holthouse who was one of the first directors of bilingual education for the State of Alaska. In 1972 with the passage of two important pieces of legislation, the State of Alaska supported bilingual education to the tune of $200,000. Ten years later,

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EVENT EIGHT
KOLIGANEK DANCERS . . . Entertainment

The Koliganek Dancers under the direction of Gust Tunguing followed Mr. Travis' opening remarks with a number of songs and dances for the entertainment of the conference participants.

Katherine Tunguing is making the first movement "for picking up the pillow and putting it away" to indicate the hunter is getting up in the morning.

Mary Ishnook motions very gracefully with her hand while she exhibits the traditional downcast face of the dancer.

The conductors are on their feet dancing and moving their decorated batons back and forth in time to the music as they indicate to all that this will be the last chorus of the dance song and that this particular dance will end soon.

WELCOME and GREETINGS

After the Koliganek Dancers completed the entertainment, Mr. Travis introduced Lieutenant Governor Terry Miller. Mr. Miller was one of four people who welcomed the Conference participants and brought them greetings from the Governor of the State of Alaska, Jay S. Hammond, the Mayor of the Municipality of Anchorage, the Anchorage School District School Board and the Alaska State Advisory Council for Bilingual-Bicultural Education:

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STATE OF ALASKA

EXECUTIVE PROCLAMATION

by

Jay Hammond, Governor

Throughout its history, Alaska has recognized the wealth of its human resources. Its citizens always have and continue to work together to educate the young people of the state. The state's commitment to bilingual-multicultural education is demonstrated through the educational programs offered in Alaska's public schools and the involvement of Alaska elders, parents and community members in schooling and educating today's young people.

It is a pledge to Alaska to maintain this state's richly varied cultures and histories and simultaneously to work with concerned citizens to offer our youth a quality education.

To commemorate the importance of all Alaskans in the education of our youth, the 8th annual bilingual-Multicultural Education Conference is planned for Anchorage February 17-19. It will have as its theme, "Because We Cherish You: A Time for Celebration."

NOW, THEREFORE, I, Jay S. Hammond, Governor of the state of Alaska, do hereby proclaim the week of February 14-20, 1982 as:

MULTICULTURAL EDUCATION WEEK

in recognition and celebration of Alaska's rich cultural heritage, I urge all Alaskans to acquaint themselves with the bilingual-multicutural education programs offered through our public school system.

Dated: February 9, 1982

Signed: Jay S. Hammond, Governor
who has also authorized
the seal of the State of
Alaska to be affixed to
this proclamation.

the State Legislature has appropriated for thirty school districts approximately $9.6 million. We are serving approximately 7,850 students and these students come from ninety-four different language and cultural backgrounds. So Alaska, I think, can indeed be very very proud of the growth and development of bilingual-multicultural education in our state.

The conference theme for this year is "Because We Cherish You: A Time For Celebration". I would like to take a minute to briefly tell you how this theme was chosen and what it means. This theme was nominated by Isabella Brady, one of our Advisory Council members. This theme, "Because We Cherish You: A Time for Celebration", has been taken from a speech by a Tlingit elder in Sitka. The name of this elder, or one of the last "big men" as it would be translated in English, is Charlie Joseph Sr. I would like to read to you a brief translation of parts of this speech that were translated by Nora Dauenhauer to give you an idea of the importance of the young people and the youth in the eyes of the elders, and I think, the reason that we're all here today and working in our schools. This is part of the speech that Mr. Joseph made:

> "People of honor, they strand off in many directions, my grandchildren. Their lifeline, these grandchildren of mine, who entered here into many of our clans. Their lives point in many directions. That is why it seems as if they have combined them, these things their ancestors left behind. Yes, when they use them. Even from long ago our grandchildren we placed high above ourselves. Yes, we cherished them, even those things we treasured we used to offer up to them, to those people who are our grandchildren. That is why now we made it their vision."

So the Advisory Council has chosen, this theme, "Because We Cherish You" to honor the dedication of the elders and of parents and community members in the education of Alaskan youth.

Terry Miller, Lt. Governor

Thank you. It is indeed my pleasure to participate in the opening ceremonies for the Eighth Annual Bilingual-Multicultural Education Conference. I think it is particularly appropriate that the theme of the conference is one of celebration, celebration for the pluralism of Alaska, celebration for the rich diversity of her people, celebration in recognition that all our valuable resources so often heralded, our most precious of all are our people. It is often my pleasure to represent Governor Hammond who wishes to ask me to convey to you his apologies for his failure to be here today because of the pressure of legislative obligations in Juneau and to extend to you his best wishes for a successful conference. As part of that duty, he has asked me to read an executive proclamation to you today which he recently signed in Juneau, if I may.

Kathy Allen, Special Assistant to Tony Knowles, Mayor of the Municipality of Anchorage

Hello. Ten years ago when Senators Miller and Josephson were in the State Senate working for bilingual help for all of you, I was a reporter here in town writing stories about them. Since that time now Assemblyman Josephson and now Lt. Governor Miller have gone on to bigger and better things, and I find myself as the person this time writing from another perspective, and that is working for Tony Knowles, the Mayor of Anchorage.

From that point of view, I think it is important that I share what some of his priorities are. When you get off the plane in Anchorage you look at the skyline; you get in at the airport, what does Anchorage mean to you? Is it friendly? Is it fun? Is it important in your lives? Well, it's important in ours. Right now your theme is "Because We Cherish You A Time for Celebration". Well I have a translation right from the Mayor on that one, "Because We Respect You: A Time for Planning" for us. Because we treasure you, we will include you. Right now one of the highest priorities for the Municipality of Anchorage is to reach out and be more than big business to rural Alaska. It's time now that Anchorage was a big sister or a big brother.

From that point of view, we have several municipal employees, bureaucrats here in town with friendly faces, running around the streets trying to help you and also trying desperately to get into

some of your very crowded schedules this afternoon, trying to get into the workshops. Nothing ever works when you go late to an occasion like this. One thing I'd like to say is, today I'd like to announce that our new convention center, where some day you will come to have your convention, will include bilingual-multicultural interpreters and facilities to be able to broadcast throughout Alaska that which goes on here in Anchorage.

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I'm very happy that you're here. I hope some of you will take time to walk right up to the eighth floor of the Municipal Hill Building, the big yellow building down the road, and just see what it's like because the door's open now, but we intend to make it a red carpet one for the next three years as we try and work with you. If you will just trust us and give us a little bit more attention, I hope we can come through for you. Thank you for asking me here.

Jim Robinson, President of the Anchorage School Board

On behalf of the Anchorage School District, I'd like to welcome each of you. It's a great pleasure to be with you this morning to help kick off the Eighth Annual Bilingual-Multicultural Conference. We've seen great changes in the State and in education over these past eight years.

Bilingual-Multicultural Education has grown substantially, and to some extent, we are just now coming of age. We are fortunate in Alaska to have strong support from a variety of levels for our bilingual programs. The Foundation Program which funds efforts here makes our programs less impacted by cuts and changes at the Federal level. We can truly make decisions at the state and local level. We are also fortunate that bilingual education has been such a high priority among our school boards. This has been critical to the growth and improvements we've seen over the past eight years. We are now seeing the results from a number of efforts that began years ago. Through a wide range of career ladder programs fostered by the state and local school districts, we now have an increasing number of bilingual aides, tutors and assistants receiving regular type A teacher certification.

In Anchorage alone, sixteen people have earned certification and these people are now teaching in the regular classrooms or serving as resource teachers to our bilingual program. Thus, one spinoff of the career ladder program is to build the capacity for local districts to provide services within the regular classroom. This also helps us provide more role models for children of wide cultural and linguistic backgrounds.

The second area of substantial achievement has been in the area of materials development. When programs started many of you will remember operating out of shoeboxes, making materials each night for the next mornings's lesson. Perhaps new bilingual staff members are missing something even now. But now we do have a wide variety of professionally produced materials. You can see many of these materials on display at this conference.

As far as we've come, we still have a long way to go. There are many reasons why conferences like this are of great importance. First, this is a celebration of Alaska's cultural richness and diversity of people as well as common needs. Secondly, we have gathered together people from across the state and beyond people who have a common bond of helping children learn and achieve in two languages and two cultures. Thirdly, we can share what we have learned and accomplished. We can discuss where we are going, and most importantly, we can help each other to build a stronger tomorrow through today's children.

I welcome you and look forward to talking to many of you as we learn from each other over the next few days. Thank you and welcome.

Mark Hiratsuka, Chairperson of the Alaska State Advisory Council for Bilingual-Bicultural Education

As Chairperson of the Advisory Council, I was asked to say a few words at this time. For about two months now since I've been preparing for this thing, I have been trying to think of something that I could say to bring to you that would leave a lasting impression. Two months have gone by and I'm not as confused about it as I was and my thoughts are a little bit clearer. How appropriate for me to stand up here and address this large group of people, particularly after following the performance of the Koliganek Native Dance Group from one of the outlying villages in our district. And I say this particularly because I think they represent the overall atmosphere of this conference. Let me take you back to 1971 when I was first stationed in Bethel, Alaska as a 6th grade teacher for the then State Operated School System.

In 1971, I was priviledged to have a very cherished elder as a part of my family. That was my grandmother. She passed away in 1980 at the age of 89. She grew up in the little community ouside of Kokilnak, the Native name of which I do not remember anymore but some of you perhaps here were even related to Massa.

In 1971 I began to think seriously about my culture. I began to think about where my roots lay, and one cold evening while she was visiting us, I took the recorder out and I asked her to tell me a little bit about her history, a little bit about where she came from because I actually knew very little about it. And as she did what I asked her to, she told me in her story that when she was just a

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little girl, her parents used to make her and her sister go down to the big meeting house for the community and they would perform Native dances much like you saw today performed by the Koliganek Native Dance Group. So I asked my grandma to sing some...she was a little bashful at first because there was just the two of us in the room, a little living room.

And as Grandma began to sing, she started softly at first and then she closed her eyes and I saw her slip away from me. I'm kind of an emotional and sensitive fool, but I watched Grandma and it was an emotional experience I shall never forget because as I watched her sing her song and do her dances...she was sitting on a little chair and she began to make the motions...gradually from deep within her the Native spirit came out, and as she was closing her eyes, I could sense her drifting through the years, fifty, sixty years back, and I heard the drums, the skin drums. I smelled the hot humid air by all the bodies there and I saw Grandma in her kuspuk as she was singing this song. And as she was coming near the end of her song she was oblivious to the fact that I was even there any longer, and near the end of it, I saw this dear lady with her eyes closed suddenly start to cry because she was able to go back in her own memory and experience a little bit of culture, a little bit of roots that were hers.

How fortunate we should feel today in 1982 as we open the Eighth Annual Conference to have seated before us a group of elders, a group of young people, and all those in between, because unlike Grandma, we don't have to look back. We don't have to remember the past and leave it there. In 1982 we can open up the Eighth Annual Bilingual-Multicultural Education Conference. Brothers and sisters who have represented the Hispanic, the Japanese, the Korean, the Aleut, the Eskimo, Inupiaq Eskimo, Yup'ik Eskimo, Aleuts, whatever, we can come before you today and we can perform very much like the Koliganek Native Dance Group.

Our culture is alive and to think that you just heard from Mr. Robinson who is with the Anchorage School Board, and the comments you hear from people who are leaders in education much like him today, you can feel that bilingual education is going to continue to be an integral part of the educational system in the State of Alaska. One of the leading officials in bilingual education in Washington, D.C., recently made that statement, hoping to cut through the gloom and the despair of all the federal cutbacks that you've heard. I think that we, in the State of Alaska, have an opportunity very unique in comparison to our sisters and brothers in the south who have bilingual-bicultural education programs.

In view of the fact that you just heard our Program Manager talk about the growth and funding for bilingual education, our programs are growing. One of the things I would like to quote from last year's conference, was presented by Lt. Governor Terry Miller, and I would like to close perhaps with a quote that was made by Terry. And before I get into that I will close with this statement that I think you will find that his words still ring clear and true to those of you who are here today.

I would like just very quickly to ask all grandparents just to raise your hands and give us people an idea as to how many of you we're actually cherishing today. How many of you are grandparents? Don't be bashful. I know there's more grandparents out there than that...that there's a lot of young out there too. There's a whole body of people representing all kinds of vocations and you've got within yourselves young people and grandparents, elders and how appropriate the theme is that we cherish you and this is indeed a time of celebration.

With that theme comes a challenge to those who are my age and I don't know what to tell you that means. But were you my age, can you imagine yourself coming to this conference and discovering a big ravine, and on this side you've got the elders and on this side you've got the young people. And the teachers and bilingual aides and administrators and the school board members who are here today sort of represent what has to take place to bring the two together.

We cherish the elders for what they have to teach us about the old ways. We cherish our young people because they will be in the future for tomorrow. And the responsibility that we have as bilingual or educational people is to bridge the gap between the old and the new. And I think that this is the challenge that you have before you today. You should prepare to participate in the activities of the Eighth Annual Bilingual-Multicultural Education Conference. You will receive training. You will have an opportunity to interact with all kinds of leaders, community people, and the elders who will provide the tools to help build this bridge that we all need.

And I think, in closing, that I would like to just quote, verbatim, what Lt. Governor Terry Miller said last year. "It's in the news so much today and we hear about Alaska's emerging prominence in the world as a resource rich giant. We talk about oil and gas and minerals. We talk about the precious commodities. We talk about our fish and our protein. We talk about our agriculture and the many things which this rich state of Alaska can offer the world but I think that a conference like this, perhaps more than at any other time, we can recognize that the most valuable resource of all, Alaska, is her people." This is indeed a time of celebration because we cherish our state. Thank you.

Mike Travis

Our keynote speaker, Katherine Attla, comes to us from Huslia, Alaska. She is the mother of nine children and the grandmother of seven, she is known throughout the Koyukuk River valley and indeed the interior part of Alaska and probably throughout all of Alaska, as an excellent storyteller of Koyukon Athabaskan culture. One of the things I think of when we talk about multicultural education is that we always come up with the idea of innovation and different ways of doing things. Katherine has done something I think that is a little different. We all know what Tupperware is and having Tupperware parties are, but Katherine has a little twist of her own that she uses when she gives Tupperware parties. She sends out invitations to people to come to her Tupperware parties, but she clearly indicates that the highlight of the Tupperware party is going to be the storytelling that comes at the end of the party. So Katherine is combining both the modern and the traditional to make the very best possible.

Katherine has been very important as a carrier of knowledge of Athabaskan religion and was a key witness in the trial of Carlos Frank that took place a year or so ago. In this trial, she testified about the Athabaskan religious practices that were at stake. Katherine has also sat on the State of Alaska Fish and Game Advisory Committee for the past six years and has done a great deal in explaining the Alaska Land Claims Settlement Act to people in Interior Alaska. Katherine, in addition to doing this, has always practiced subsistence living. She's a hunter and a trapper. She also puts up fish every year and goes to camp. She's taught survival school for the Yukon-Koyukuk School District, and enjoys visiting schools talking with the young people about what it is to be a Koyukon Ahtabaskan.

It is an honor to introduce to you Katherine Attla.

Katherine Attla, Keynote Speaker

Thank you very much that I am gonna speak in front of the elderlies that I have learned from. My education is little different than yours. As you all know, I didn't have a chance to go to school in my young days because we didn't have schools in what was mostly Huslia in '49. And so I hope you understand if I didn't speak perfect English because I only learn it from hearing it. I didn't went to school but I taught myself so much because that's something I'll always miss and I'll never give up trying to get so much of that education and that's why I visit schools because I know the kids need it.

In my young days when I had to trap to make living, there was no welfare on the Koyukuk River in the small village. And I always thank God for no welfare because I would never learn what I learned, and I forgot to thank Mike for introducing me, and am little bit nervous today.

This is not the first time I'm speaking in front of lot of people but so many new faces, but one thing, I really like to thank people again for being together and trying to work and accomplish bilingual and other things that we've been losing in our Native culture. The way I feel, lately, I really try hard to help one another and one way I learn and before I forget, this is how I started to express my knowledge to my friends and brothers and sisters and even to elderlies even they know it already.

And I like to thank one person in this room, is Betty Magnuson from Fairbanks. She's the one that wanted us to work together in Indian Education committee. She want me to read the report or you know, make speech like this and I said, "Why me? While all of you went to school and could speak your language. I know how to speak my Native tongue if I could do it in Native tongue I would do better."

And she said, "No, your knowledge is so far more than what we know." And that's why I like to thank her. And since that time I'm not afraid to express what my grandparents had left me with.

I was brought up by my grandparents. I didn't speak English until I was thirteen. Before that I just speak one language is Native tongue and I couldn't help it but just listen to them. And I saw them do things together. My grandmother died in '40, 1940, and my grandfather I had to take care of him for four years. That's when I learned a lot as far as making living, and I hear him tell stories and here he was teaching me, and that's why that is my education is my knowledge from the elderlies. And so I took care of him for four years. There's days I struggled; I was not really that hungry but I had to work. And as far as making trapping and fishing, that is. And after when I found out I can express these to my friends, brothers and sisters, I really like to leave it behind like they left it with me.

And far as working with language, I think we're across from broken down bridge, but as I see it, look like we can try to fix that bridge to get back across to our ancestors' roots and cultures you would say, I guess. And we can work together and put our minds together and try to bring up what that was left with us and there's so few elderlies that knows it now, that seen it and hear it. I learned mine by hearing it mostly because I seen a very little of the old lifestyle. Like I say, it was hard but it was not as hard as my grandparents had it the way I heard it from them. And it's still here with us in Alaska. It's everywhere you go, but like I see, just like a broken down bridge.

We have to start fixing that bridge to get back across. Maybe then we can come up with something more for our grandchildrens and the young people. I been working between young people and the elderlies pretty much. Every chance I get, I ask the elderlies, if I have to ask them in Indian or English, every way, even if I have to make motion, I ask how it was in their young days. Or I just try

to encourage them to tell me stories and like one time I ask, I remember my grandmother telling me stories. She was telling me. She was teaching me. She want me to remember this, and she told me a lot of stories even when I was a little girl, she talk to me like her friend.

Before my grandmother died she told me the "old way" to make baby bottles when the mother had no milk for the baby. She probably heard that so she heard it and she told me and now I'm trying to tell you. This is the way to express our knowledge. She said you have to put broth in the rabbit skin that's turned inside out and use the arm with hand inside for the nipple and that's the way the kid survived. But I wasn't too sure of it and back in '60 I was in Fairbanks and my sister lived there and she said, "I visit my grandmother when I miss home." She talks our language.

Boy, that's right on my line, that's what I wanted to see. So I told her let's go see her and she was from Stevens Village and the first thing that's what I ask her. I ask her, "Do you ever heard what they use for baby bottles when it was nothing to use for bottles before non-Natives come into the country?" And she said, "Yes, I heard it, I heard about baby bottle. Poor people, they have to use rabbit skin." And right there I thought to myself, it must be true if two different people that didn't know each other heard the same story. So I gather as much as I could and I like to leave it with my people because we'll never live forever, we have to give what we got while we're living and the language is one. The heritage, they have to start from some place and as far as language is going, it have to come from home, especially myself.

I have so hard time to learn how to talk English I can't stop using that language and I try not, I mean I try to use my language at home because I have a grandson that's thirteen now and I'm raising him and I really want him to speak the language or understand the language at least but I told my husband "Let's talk only our language, just let him be stuck and he have to learn and maybe he learn by what we're doing and what we're saying."

But I always catch myself talking English because like I say, I try so hard and I learned it without pronouncing it and it's really hard when you're without something just like we live pretty good, you know, we're not, you know, nothing fancy but we always have enough food for our kids and everything but there's something inside I'm always craving for just like I'm just trying to reach and right now I'm taking ABE class. I'll never give up as long as I have my eyesight to see that writing and that's the way I felt because there's times I really need it.

That's why I visit the schools because there's times I would be going around my snare line or trap line if I see nice fresh snow, then I would write with my finger. If you ask me how many times I

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write "cut off", that's our village, I wouldn't know because I wrote that so many times. Any little thing, even "cat", something that I know, I write on the snow and my fingers get cold so I use stick but it's kind of hard get kind of stuck. So anyway I then summertime use sand. That's how hard I try to learn how to read and I could be able to read and write little bit right now and there's times when my grandfather was living, I was trapping and evenings I wanted to study but I didn't know my alphabet. There's no one there to teach me, but I was trying and first year was really hard and I had a stepmother that didn't spoke English but she could write and I could tell her what to say and she would write it and that was really something it wasn't for me at the time but later on I found out. I used to get her to write letter for me and she asked me how I say it, what I say, so I say it in English and she write it. So there's one that didn't speak English but know how to write, and there's one that speak English, just the opposite, but we were just good pair.

So I started to ask her about the alphabet and she started to teach me when every night my grandfather would tell me legend story and after she go to sleep, I mean he go to sleep, and I start writing. And I had my own five dogs and I, we, were living about eight miles from the village and my grandfather was cold; no, we run out of salt, or we're running out of something that you should get, I'm just glad to drive up to the village because I have some cousins there I could play football with. And so I hook up my dogs and I drive up and when I get up there, before I get the things that I need I start playing football and I forget.

Next morning I had to rush because he tell me to come back in certain time and I never did talk back to him. That was good. And I would rush around and I grab, you know, go to store and couldn't get too much because we didn't had the money, so anyway when I go home there's times so many times I forgot something and sometimes it's important too, so when I try to learn how to write, I talk to myself, "I'm gonna make a list for myself next time I go to town."

So I have to learn how to, the most important thing that we had those days in early '40's was salt and pepper and flour and sugar and coffee, that was the most important, and soda. So I started to write this and one night when I went to bed I tore a can paper off because I had no tablet.

There's times I had to use 22 shells because I had no pencil. And so I started to make lists and I use up that paper and I tore another one off and I use up that. I took coffee can off the shelf and the first thing on the label, I started to copy it, I didn't know how to pronounce it, I thought it was coffee. So I waste my only two papers.

All evening Grandpa would wake up and he say, "Katherine, you're still up? You better check your trap tomorrow." So I turn on the lamp, then I turn it off. I wouldn't give up. I want to memorize it and here I thought I was writing "coffee". So next mroning I have to get up early and I cook and we got around table I show my stepmother, "This is what I did last night, I was writing." She looked at it and she smile and I thought, what's the matter now? Why did you write Hills Brothers? And here the coffee can say Hills Brothers. That how hard I tried. And then we were around the table and I opened up fruit and I tore the paper off and my grandfather say, "What happened to these paper off these can?"

I say, "I have to use it because I have no more paper to write on."

And he say, "Don't you dare tear that paper off any more. That milk is gonna freeze."

And I thought to myself I couldn't smile in front of him but I could smile to myself, well if I don't know, he don't know too. Anyway, now I want that paper, as much as I want that paper, I wouldn't tear another one off because I wouldn't, you know, if he tell me not to, I wouldn't do it. Anyway, it's really hard.

This is why I try so hard to encourage the young people to learn how to read and write and even in their language, that's another thing. I used to talk to them about learn how to read and write because it's so hard, it's like something that you have to live with you need it. And now it's just some kinda, you know, gettin mixed up like with this bilingual. That's a really great thing that people started to teach.

And one of the things I talk to my people about before I left, what should I say at my speech, as if I didn't have enough to say, but anyway, they really like that program that's Yup'ik I think, it's doing on the educational channel. At home in Huslia it's on channel 9. But they write their language and I sure like to see them do that in the other languages too, like Athabaskan and any other language because that's where all the eyes and mind are nowadays is on that T.V. because there's lot of times people, we walk into people's house, or they come into our house, they keep turning their head, or even myself, lot of times I keep watching what's happening, you know, just like that. Okay, if you put something like that on that screen, that's what we need. We need some our language and you know, stories on that educational channel because it's statewide. .....Thank you.

And reason why I really like to express my knowledge about culture, old ways of lifestyle to the young people...some day you never know where one would be. You might be out in camp in the country by yourself. Then you'll have to do something; you'll have to make light or make yourself a house without electricity. And there's sometimes they might be alone with elderlies when they really need help, when they really need to bring the message or something. This is where our language will really come handy to our young people. I know one girl in Allakaket, her parents only talk, speak Native tongue to her, just let her go, she can talk English, but they wouldn't speak one word of English to their girl and that girl would walk around with her friends and when they come to their grandmas or grandpa, their grandma or grandpa would say something to them and they'd turn to her and they say, "What did he or she say?" Then she talk for them.

This is where I try to talk only my Native tongue at home but I always forget and talk English. It's so much, seem like it's so much easier or something. And that's where it's got to come from because you never know. And I hope from these conference we bring home something, we learn from each other, not only right here in this room but wherever you visit, if you ask, or if someone ask you, I hope you just, you know, just feel good and give or receive. That's only way we'll ever bring back our culture; otherwise, we just can't. If we don't communicate enough about these culture, we're not gonna bring it back. So let's try hard to learn from one another and try to build that bridge so we can come across with our culture again.

We have to work together. I don't know how long I was supposed to talk. It's been really good to talk to you but if anybody ask me at any time, I'm willing to give because I like to give my knowledge the way I received it, from my elderlies, especially my grandparents. I like to leave it behind. That's why I'm not afraid to talk, because I like to give and I like to receive. If I don't give, then I can't receive, so that's why I really like to talk to anybody.

When I got on the plane in Fairbanks to here, I was really nervous and thinking about what all I'm gonna say, what the people want, I like to give them what they want. And I was kinda nervous about it. Maybe I wouldn't say the right thing. Maybe I wouldn't tell the right story, or things like that. And I thought, well I got up early in Fairbanks cause I was worried. I'm gonna sleep on the plane. When I got on the plane these two ladies, one was from North Pole and Fairbanks, one was going back to Seattle and we

got to talking like this and before I know it we were in Anchorage. So anyway, I learn from them. I learned little bit about Seattle.

I never been in outside of Alaksa, but you know, you never can tell where you'll go tomorrow. I was getting prepared. So I ask her and then I ask this lady about other things and they were doing the same thing with me and I got to telling story about old Cutoff and it was fun but that's the way I get my stories cause I talk, sometimes I talk too much and I get myself in trouble but yet you have to make mistake to learn too. And so it's been really great and these stories I always like to tell at end of my speech if I have chance is religion story.

There was a fish camp, this was when animal was human. Now I learned this from my grandfather so I wanted to express it. And they were in fish camp and the ladies wants to go across the river and pick some berries but they have no way. They didn't have so many boat or canoes and so they kinda ask around and this raven, he's always trying to act smart, and they have to obey him. Anyway they ask and the raven say, "I'll take you womens across. I'll gladly do it." So they all got ready and once he went down to his canoe and this young girl run down first, she want to be the first one to be across there, and he said, "Oh, wait, wait, don't you dare step over my bow and arrow. You're a young girl. Why don't you let her go?" There was older ladies were waiting. So he started taking them across. And every time he come across, that girl would run, wanted to go and he keep saying, "Wait."

He finally got all them womens across and he tell her, "Now you can go, I'll take you across." And he started to paddle across, really easy and pretty soon he started to go with the current and the girl say, "Hey, we were supposed to go across there, we're drifting down." He said, "Oh, well, I'm tired. I paddle across so many times I'm tired and the current is taking me." And right there she said, "Oh, oh." He's gonna paddle downriver with me, so anyway, she was sitting behind him in the canoe and she started get scared, she didn't know what to think. "You were supposed to go over there, not down here. Those womens are up there."

And he said, "I told you I'm tired, the current is taking me, I'm trying." Then he was paddling like and then she got smart too so she had her needle, own needle, she had her own needlebag and she thought, "Well, I'm going to tie our own dirty old moosehide shirt." It ws dirty and torn and her cross piece on the canoe was behind him and she just sew it down to that thing and then he went around the bend. "Will you let me off?" And they reach the place, I can't see place because they never see place in Indian. So anyway, she say, "Let me off here, I want to go to bathroom"

"Oh, oh, could you go in my hand for now?"

And she say, "No, I wouldn't dare do it."

He say, "I just be right back here, I'm gonna come back."

"All right." He stop and he have rawhide in the canoe. He tie it up to her. "Don't you dare run away. You're just going back here and you're coming back and I'm holding this rope." And so he was holding it. She went behind a brush and she put it on a springy tree and springy brush and she just beat it home. Keep pulling it and hollering at him and pretty soon no answer. So he thought, "Oh, oh, what happened?" And he got mad and started to jump up and here his shirt was stitched to the cross piece and he fell back and he broke that cross piece on the canoe.

He jump back up and he jump off his canoe and he ran in the brush. "I'm going to catch her." So he run and he forgot the cross piece was on his back on her shirt and he run through a narrow, between two trees, and he was just running with all his might and he just got stuck and fell to the ground. He got more mad. "I'm going to kill her." So he jump up and he had to hold that stick and he run back to the camp and he ask the parents, "Where's that girl?" They didn't know. And she told her parents that she was gonna run in the cache and lock herself.

So he look all over and he found it and it was locked some way. So he was so mad by that time he got his spear and he just started to poke through the bottom. Finally he poked her and kill her I guess and the blood start running through the cache and he look up there and he.....too bad you know and pretty soon the door flew open and here was a willow grouse. She became willow grouse and they say that's why the spruce hen have black meat and the willow grouse is just white like turkey because it has no blood when it died. So that's the end of that story.

Well, I like to thank you once again and I hope I accomplish something a little bit to think about working hard on the bilingual and anything in line with Indian Education and thank you and thanks for your time.

Mike Travis

We have as our theme, as we've said a couple times this morning, "Because We Cherish you: A Time For Celebration". This theme, as I read to you this morning, was originally brought out by one of the Tlingit elders in the way that he felt about his grandchildren. We also cherish the elders. So I'd like to take this opportunity now to pay respect and honor to some of the elders that have come to participate in the conference with us.

The group of elders that I would like to introduce at this time are the Aboriginal Senior Citizens of Alaska. This group of people has begun to meet here in Anchorage several times a year and has grown out of meetings that have been held in the various regions of this state. The person that has been working most closely with this group is Rachel Craig, from Kotzebue. I would now like to take this opportunity to introduce the Aboriginal Senior Citizens of Alaska. Billy Sheldon from Noorvik, Dick Curtis from Kotzebue, Ross Ungasuk from Barrow, Horace Oxsugayuk from Barrow, Hannah Solomon from Ft. Yukon and Fairbanks, Agnes Deer from Anchorage, Fletcher Craig from Kotzebue, Lila Greg from Kotzebue, Della Keats from Kotzebue and Walter Charlie from Copper Center.

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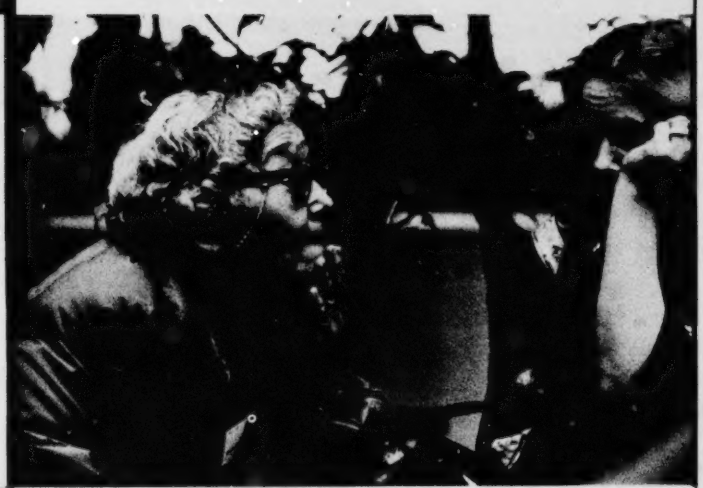
12:00 Noon—1:30 P.M. LUNCH

1:30 P.M.—3:00 P.M. Conference Sessions

EVENT TWELVE

Field-Based Administrative Training Opportunities for Rural Native Teachers
by Ray Barnhardt of the Center for Cross-Cultural Studies, University of Alaska; Doug Rider and Sam Towark

Participants were acquainted with the requirements and opportunities for obtaining administrative credentials through field and campus-based programs.



EVENT THIRTEEN

Traditional Health Among the Iñupiaq Eskimo
by Della Keats

Actual demonstrations and discussions held by Ms. Keats helped the participants to learn about the ways of traditional treatment and healing of the sick among the Iñupiat Eskimo.

EVENT FOURTEEN

Promising Practices in Bilingual Education: An Update
by Al Aragon of the Center for Educational Equity, Northwest Regional Education Laboratory

Mr. Aragon gave a summary report on the "promising practices in Bilingual Education." Through discussions with the participants, extra information regarding validated programs, and other significant features of research conducted in bilingual education classrooms, was learned.

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EVENT FIFTEEN

Bilingual Scope and Sequence: Integrating Instructional Services with the Regular Curriculum
by Maria Heinrich and Cliff Walker of the Anchorage School District

In this session, the participants were able to gain an understanding of the minimum level of competency skills and behaviors that are likely to be reinforced in the regular classroom and are to be achieved by a limited English Proficient Student in the Anchorage Bilingual Education program. They were also able to learn some of the techniques used in teaching the skills of the Scope and Sequence.

EVENT SIXTEEN

Integrating Native Studies into the Small School Curriculum
by Roger Adams and Lolly Shepard of the Lower Yukon School District

Skills and knowledge gained in this session included the following:

1. How to involve community members in the development of materials
2. Learning about the model that is being used by the Lower Yukon School District to develop Native Studies materials
3. Using Native Studies to help develop language skills in both English and Yup'ik and to create multicultural awareness in the students.

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1:30 P.M.—4:30 P.M.

EVENT SEVENTEEN

Yup'ik Teachers Training Program: Teachers Teaching Teachers Teaching Students in Rural Alaska
by Linda Vaska of Kuskokwim Community College, Andrew Paukan, Freddie Mike and Margaret Francis

The participants who attended this session learned about the YTT Program through viewing a video production by Kuskokwim Community College Staff and two student productions from St. Mary's High School. A discussion of the philosophy of the program, its curriculum and its delivery system further helped the participants to understand the YTT Program.

EVENT EIGHTEEN

Methods for Transcribing and Translating Oral Narratives
by Phyllis Morrow and Lucy Coolidge of the Yup'ik Language Center, Kuskokwim Community College; and Nora Dauenhauer of the Native Studies, University Within Walls, University of Alaska—Juneau

Examples from the Yup'ik and Tlingit languages and cultures were used to teach participants about:

1. Various transcription methods
2. The advantages and disadvantages of each transcription method
3. Translation techniques and problems in translating materials.

EVENT NINETEEN

Instructional TV in Alaska: The Learn/Alaska Network
by Jennifer Wilke of the Office of Educational Technology and telecommunications of the Department of Education

Participants were shown ways to utilize the Learn/Alaska Network as well as the TV programs that were available on bilingual-bicultural topics, skills and crafts. The participants were also able to preview and discuss several different projects in different regions of the state.

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EVENT TWENTY

Activities for Student Leadership
by Tom Maugham of the Indian Education Programs, Kenai Peninsula Borough School District and Roger Salvery of the Anchorage Council on Prevention of Drug and Alcohol Abuse

Most of the participants in this session were high school students. They learned about experiences in developing leadership from an Alaskan Native lawyer and an aide to Mayor Knowles of the Municipality of Anchorage. Then they participated in activities that helped them to clarify particular values and learned the process of decision making.

EVENT TWENTY-ONE

Student Learning Styles: Implications for the Classroom
by Katy Spangler of the School of Education, University of Alaska

Participants learned about the following:

1. Various learning styles and their characteristics
2. Identifying the components of a bicognitive classroom
3. Using three instructional techniques in a bicognitive classroom.

EVENT TWENTY-TWO

Make It and Take It: Culturally Relevant Materials for the Preschool Classroom
by Pam Wilson and Alaska Headstart Directors

This was a session where the participants were able to learn about available preschool program materials, games, puppets, and other manipulatives. They also made some culturally relevant preschool materials which they took home with them.

Catherine Moore and Oxenia Fitke laughing at their demonstration of one of the ways to make culturally relevant materials for preschoolers.

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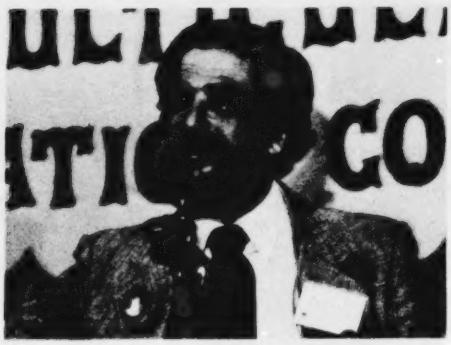
EVENTS TWENTY-THREE—TWENTY-SEVEN
3:00 P.M.—4:30 P.M.

EVENT TWENTY-THREE

What Do I Do With My Japanese Kids?
by Fumi Matsumoto and Keiichi Murai of the Bilingual Education Programs, Fairbanks North Star Borough School District

Participants in this session learned about teaching strategies for working with Japanese students. These strategies were based on case studies from the Fairbanks Bilingual Program.



EVENT TWENTY-FOUR

Multicultural Education: Some Models for Your School
by Felipe Paris of the Center for Educational Equity of the Northwest Regional Education Laboratory

Felipe Paris taught the participants the following:

1. A working definition of multicultural education
2. The conducting of needs assessment for multicultural education
3. The developing of teaching strategies for multicultural education
4. The developing of curriculum materials for multicultural education

EVENT TWENTY-FIVE

Community Centered Learning Kits
by Jeanne Jones of Alaska Multimedia Education, Alaska State Museum

Those people who attended this workshop learned these things:

1. The step-by-step process for developing learning kits
2. Various ways of using the kits as part of daily classroom instruction

Kits and materials which were developed by the Alaska State Museum were shared with the participants.

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EVENT TWENTY-SIX

Teaching Writing to College-Bound Students
by Pat Kwachka of the University of Alaska, Fairbanks

The participants learned about the following things:

1. The University of Alaska's expected writing competencies for students
2. The recognition of common writing problems
3. The learning of techniques for overcoming problems by analyzing Freshman English papers

EVENT TWENTY-SEVEN

Cultural Activities for the Integrated Curriculum
by Martha Teeluk of the Bilingual Education Service Center for Alaska and the Northwest, University of Washington

In this session, the participants learned of ways in which cultural activities could be integrated into the regular curriculum of the school. They also developed one activity which they were to have taken back to their schools and integrated into their curriculum.

EVENTS TWENTY-EIGHT—THIRTY
4:30 P.M.—5:00 P.M. General Session II

Marie Blanchett, a member of the Alaska State Advisory Council for Bilingual-Bicultural Education, welcomed everyone to this second general session.

The presentation was made by Jennifer Wilke, Manager of the LEARN/Alaska Network Services of the Department of Education. She showed a new 1982 ITV Program entitled *Home in Alaska: Agnes' Tununak*.

This activity brought Wednesday's scheduled meetings to a close, but the participants continued to visit with each other and to browse through the various instructional materials displayed at the Atrium by the following agencies:

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CONFERENCE Thursday, February 18
EVENT THIRTY-ONE
8:00 A.M.—5:00 P.M. Registration

Registration of new arrivals for the Conference continued today.

EVENTS THIRTY-TWO—THIRTY-FOUR
8:00 A.M.—9:30 A.M. General Session III

Leon David of the Alaska State Advisory Council for Bilingual-Bicultural Education introduced Dr. Orlando Taylor:

Leon David of the Alaka State Advisory Council for Bilingual-Bicultural Education

Distinguished guests and visitors, administrative officials and persons of various organizations and institutions, members of the State Advisory Council, our distinguished speaker, field educators, friends, ladies and gentlemen. Before I introduce our speaker today, I wish to express my sincere thanks and gratitude to Mr. Mike Travis, Miss Laurel Tatsuda, and members of the State Advisory Council for giving me this opportunity to introduce him today. I am reminded of the speaker yesterday who opened her introduction by making talk and giving her memorable and inspirational talk, giving her background and some hardships in obtaining education for herself and making herself a fantastic school teacher at the end. She was unable to speak English at the first but with such special effort to educate herself by herself, she was able to become a contributor to education. But today we have a different speaker who has undertaken higher education.

He has acquired higher education in many universities and this great educator has completed his Bachelor of Science degree, majoring in Speech Pathology and Psychology and Sociology at the Hampton Institute. He completed his Master of Arts degree majoring in Speech Pathology and Reading in Indiana University in 1960 and he completed his Doctor of Philosophy with majors in Speech Pathology and Linguistics at the University of Michigan in 1966. He has had many experiences as a university professor, visiting professor of various universities in the United States and other institutions. He had been a researcher, a lecturer, a research fellow on language, speech, hearing, and cultural education and had been a publisher, author and writer of various books and papers and has been a professional organizer of workshops and short courses on professional literacy training, educational experiences and educational activities.

He is known as one of the foremost American educators and has gained outstanding honors, awards and grants for his exemplary and outstanding achievements and accomplishments in education.

I have, therefore, the distinct honor to introduce to you our guest, our speaker, Dr. Orlando Taylor, who will enlighten us on the understanding and teaching of the bilingual student. Thank you.

PRESENTATION

Understanding and Teaching the Bidialectal Student
by Dr. Orlando Taylor, School of Communications, Howard University, Washington, D.C.

Dr. Orlando Taylor

After such a stirring introduction, I can hardly wait to hear what I'm going to say myself. Thank you very much. I'm sure that all of you've heard persons from the lower '48 who come here and talk about such things as weather and jet lag and so forth and I can't help but begin this talk by saying that for all of my friends who asked me how I was going to do on my first breakfast speech, I merely said that it really is a luncheon speech because for me, of course, it's 1:15 in the afternoon and I should say, "Good afternoon, I'm very glad to have you here for this after luncheon speech." Once I look at it that way I don't feel very nervous about giving my first breakfast keynote address.

There is a story about a pig and chicken who were on a road early one morning who saw off on the horizon a group of hungry hunters. The chicken and pig, both of whom had received an outstanding education, probably in Alaska, perhaps had gone through a bilingual-bicultural program, knew immediately, after having assessed the situation, that they were in trouble. The chicken turned to the pig and he said, "I know that ahead there are some hungry

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hunters and I think when we get close to them we're going to be in trouble. So what I propose that we do when we get there, is to offer them ham and eggs." The pig, who was no turkey, replied as follows: "I can understand there chicken, why you would make that recommendation, because for you it only requires involvement. But for me it requires total commitment."

I think for a breakfast speech something like that would be appropriate. And I'm not really here this morning for the next fifty minutes or so to ask you all to become pigs, but I am here this morning to urge you all to become totally involved in issues pertaining to bidialectal education. This is an area that is becoming increasingly important, one of which there is increasing controversy, and I'm afraid, misunderstanding. However, I must say that in this state, I am very proud that issues involved in teaching standard English to speakers whose present control of English is something other than that, is noteworthy.

Indeed based on what I know, and I think I know most of what's happening in the various states with respect to bidialectal education, this state has probably gone further in terms of defining students for eligibility in such programs under the bilingual-bicultural program than any other state in the Union, and in many ways this state is to be congratulated.

Peter Farr wrote, not too long ago, the following statement: "Although the ability to use language is perhaps the most distinguishing characteristic of human beings, most people underestimate the miracle of language, the linguistic creativity involved in various strategies of speech interaction, in word play, in exploiting a language's total resources. And this creativity is the birthright of every human being."

One could argue that language proficiency which includes the mastery of a standard variety of English, at least in terms of this country, is a prerequisite for educational and social mobility and one could argue that a major responsibility of the school is to increase students' knowledge of language and dialect and the ability to use that knowledge in the process of their own learning. This is not a new idea and it poses few problems for many students whose primary dialect closely resembles the official language of the school.

However, for those students whose primary home language or home dialect, varies greatly from the language of schooling and instruction, it poses great dangers. As early as 1969 two persons that have really been very important in this whole area of teaching standard English as a second dialect, which was very much like programs later teaching English as a second language, Joan Barrett and Roger Shy wrote, they suggested, "that the failure of large numbers of children who perform at, or below, national norms of reading achievement tests may be due in part to the fact that these children do not speak a standard variety of English."

When coming to school children who use a non-standard dialect have to cope with two styles of speech: the speech which their families use and the speech used by the teacher. Traditional language arts approaches which have focused on the eradication of students' primary dialects or language forms have frankly been unsucessful. And even in those situations where there has been a modicum of success, it has all too often been at the expense of cultural and linguistic rejection and annhilation of a learner.

A major contributory cause of failure has been the inability of educators to realize that language and culture are so closely interwoven, that to deny the importance of one is to deny the importance of the other. Many have failed to realize that to reject one's language is to reject one's past and present and to make a negative comment on the future. Indeed the emotional importance of language lies in the fact that it contains the voices of one's mother, father, brothers, sisters, dearest friends, and indeed ancestors. Our deepest emotions and most intimate memories are tightly bound up with our Native tongue.

The large number of students performing below national norms in reading and other subjects, with disproportionate numbers from racial, linguistic and cultural minorities, have led one of my dear friends and colleagues, Rudolf Troike, now at the University of Illinois in the bilingual program, to comment and tell educators "No" and act upon information concerning the linguistic and cultural backgrounds of children. It is likely that education for them will continue to be inadequate.

Now in these opening remarks, prepared remarks, that I have given you, there are four main notions that are to be highlighted. The first one is that language, or the use of symbols to express ideas, embodies concepts of a culture and they cannot be divorced from each other. Second, we've implied that the use of such symbolic behavior as a universal behavior, a universal phenomenon and we have implied that within every language, there are varieties of use.

There is also, thirdly, the notion, that to rob a person of his indigenous language, or variety of that language, is to rob that person of his or her values, traditions, ideas and so on as a people. And then fourthly, there is a recognition of the fact that in a technological society such as the one we have in the late part of the 19th, the 20th, I think I'm in the 20th century, is that we have a responsibility to teach all of our students the national language, the language of literacy, the language of commerce, the language of technology.

In Alaska which I notice on the license plates is the "last frontier", we face really an old problem with inadequate solutions with a lot of myths, and I did change my notes, I did not say old wives' tales, I did say old person's tales, and negative attitudes. The old question is, how do we effectively teach students the national language? We're now not talking about students who speak some other language, we're talking now about students who speak either exclusively or in addition to another language, which you call categories D and E, a variety of English, which in one form or another reveals differences in the ultimate expectations of school and commerce.

The old question is how do we teach students that language? And that's not new, we've been doing something like that since the establishment of formal education. The more modern version of that question, however, is how do we teach the national language while simultaneously preserving the indigenous language?

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We tried to address that whole question in terms of bilingual-bicultural programs, but until recently, we have rarely addressed the question of how we can preserve or should we preserve, indeed, indigenous varieties of the national language.

That is, suppose a person speaks a variety of English in Anchorage that varies in some form from the expectations of schools, and if we commit ourselves to teaching the student that variety that's expected of schools, to what extent is it our responsibility to not only take into account, not only give respect and credibility to the indigenous dialects, what is the responsiblity of the school to, indeed, preserve those dialectal differences?

And the ultra modern version of the same question is shouldn't we be able to teach the national standard language by utilizing, in both attitudinally, and in terms of the curriculum, the first language as a kind of bridge in teaching the second language, and the research evidence today has emphatically been "yes". I see Alaska, and I am an outsider, who flew to this land for the first time yesterday, but based on my orientation by Mr. Travis and others and my own intellectual understanding of the linguistic situation here, we have a classic case of cultures in contact, and indeed in many cases a classic case of cultures that have been in conflict.

In any point in world history where there have been external cultural implantations, there have been battles around language no matter whether those interactions have been positive or negative. There have been certain predictable outcomes, whether it has been war, or colonialism, or slavery or trading, or accidental interaction. There have been those cases where values, traditions, and yes, language have come in contact with each other and all too often situations where there has been conflict from the contacts. It does not take one long to recognize the truth of this fact when one looks at the history of the world.

We know, for example, the influence of the French language on English during the French invasion. We don't have to go that far, we can come right here to Alaska and look at the influence of Russian on the numerous indigenous languages spoken by the Natives of this part of the world. We can look at other parts of the state and look at the influence of English and of Spanish and of French on Native populations. But we really don't have to go that far and I think it's important as we start talking about the bidialectal student, and I will do a little bit of this historical background to kind of give us a framework, we really ought to at least intellectually look at what not only might have happened but what probably did happen and continues to happen in Alaska and other such places when there were interactions amongst indigenous people.

When, for example, persons in the Aleutian area came in contact with persons who were living on the coastal areas of the Bering and the Arctic Seas, or with persons who might have come in contact within, say for instance, the Eskimo people who had different languages themselves. So we have to realistically suggest that language and culture and contact was not some exportation brought to the shores by Russians or English persons; or French persons and so on, but it was an indigenous ongoing phenomenon.

And I'm certain that one could do a linguistic history of Alaska prior to the invasions of other external cultures we would note large interactions of people who brought with them their own cultures and their own language. Then all of these cases we'd know from linguistics that there are certain kinds of predictable things that happen when people come together speaking different languages. We know very often that something called a pidgin language often emerges which is typically used for trade purposes only, or for interactional purposes only, and that sometimes that emerges into a full blown language often called a creole language which is used by persons as a Native tongue.

And some, even all, argue that over time these creole languages go through a further transformation which is called de-creolization and ultimately, standardization which result in the presence of varieties of a language being spoken in a given location. These varieties are often associated with social, political and economic facts.

The key point I'm trying to suggest here only is that the varieties of English spoken, not even addressing the varieties of Eskimo language spoken, or Tlingit language spoken, in this part of the world. We know the varieties of language that are spoken today that are brought to our classroom by our students. Varieties of English spoken are based on historical facts; historical facts that can only be discovered by taking a very careful view, taking a very careful look, at the factors which led to the emergence of English in Alaska. And indeed, what is even called Alaskan standard English, which is nothing more than a variety of English itself, or a dialect, reveals its own linguistic history in terms of who settled here: Who came here from the lower '48 states? What their dialect histories were? What the social, political, economic factors were that acted upon them . . . All of those things emerged here in a very large land area producing a very complicated linguistic picture.

Now an underlying theme that emerges from our looking at these historical facts is that this is not the first time in history we've been faced with a situation of trying to teach students a standard language in the presence of language variety. There is not one dialect spoken here but many. There indeed is a case that is not only the question of looking at dialect as a so-called Native issue, I prefer not to call it a Native problem, but it is an issue that is much bigger than persons who are Natives of this state.

We can find questions pertaining to bidialectal issues present in Anglo populations, in Black populations, in Russian populations, or whatever other populations, reside in this state. Indeed, one could make the case that bidialectal education ought to permeate the entire language arts curriculum for everybody. One could almost make the case that any student coming to school anywhere in the United States, for instance, comes with some performance competence in a particular variety of the national language, excluding those who come with no competence in the national language.

And they have the task before them of trying to acquire the standard version of that national language and that really everybody in the school environment, not just those who are involved in bilingual education, ought to have the responsibility of finding effective ways of teaching the student how to acquire that national language while simultaneously preserving the indigenous forms that they already bring.

This is not an Alaskan issue alone, and unfortunately because this whole field emerged very heavily around questions around Black Americans, around the question of Black English, it is not a Black issue, and in fact is not an American issue.

I've had the priviledge of attending several international meetings over the last three years and have been struck by the fact that in places as diverse as Kenya and Nigeria and Jamaica, the same questions are asked, the very same questions. And while the basic languages and dialects may vary from point to point, the fundamental questions are the same.

Now I would like to propose, and we'll go into much more detail in my own workshop, an approach that might be employed for addressing this issue. And for those persons who are not impressed with the humanitarian issue involved of second dialect instruction, there has been a very important legal case, some of you may know about it. It was primarily geared towards students in Ann Arbor, Michigan who spoke a variety of English called

Black English, I don't want to get off into a discussion or a debate about that, but at least there is a legal precedent which would suggest that it is a child's constitutional right to not only have instruction occur in the national language, but more importantly, to have that instruction take into account the dialect spoken as the first dialect.

Now the question then is not one of whether we have a responsibility of teaching students the standard language, or whether we should try to preserve the indigenous linguistic forms, but rather how do we do it, when do we do it, who does it and what tools are necessary? And I have listed about ten basic requirements that ought to give us a framework as educators for answering those questions.

Now the first requirement is the requirement that we need to revise our instructional model, list of words, or list of structures, or learn how to conjugate sentences, or to do tree diagrams and those sorts of things if I have no knowledge of using a language or dialect. Oh it might help me pass the test, a standardized test or competency based test, but it does not allow me an opportunity to be an effective user of language as a function of the various functions of language. I suspect that many of you who are not from this part of the world who have tried to learn indigenous languages have had that problem.

You might learn the vocabulary of Yup'ik, maybe know a few phrases, but if you encounter a Native speaker, they all know that you talk funny. You don't say it right, or you say it at the wrong time, or you say a particular sentence to a person that you don't say that particular thing to, because there are rules that control what you say to people; when you say it, how you say it. There are rules pertaining to the topic of conversation. There are rules related to how you use a particular form as a functional situation or intention, and the like.

For example, while I'm engaging right now in the function of informing, and partly in the function of controlling, because everybody's quiet now, for instance, all looking at me, maybe thinking about something else, but in a certain sense this moment in time I am controlling, and I know that in my repertoire of language that I have to pick a certain kind of vocabulary, a certain kind of sentence structure, indeed a certain kind of dress.

I know I'm supposed to use certain kinds of body postures, and to use my hands in a certain way, and my face a certain way, and have a certain kind of posture, and if I'm lucky, I am using the proper ones to subserve the function, or the intention of the moment. I would assure you that if I were in a different situation, I would not use this particular form of speech. I would not talk, for example, to a six year old person about language in the form that I'm using right now, nor my 92 year old grandmother, nor at a party. I probably wouldn't even talk about it at a party.

At the same time, you all come to this moment in time with your own communicative rules, your own usage rules, and I might have a different set from you. Though mine are appropriate for me in my own system, in my own dialect of English if you will, it may be inappropriate for you and I might be in a situation right now where I'm either being misunderstood, or misinterpreted and perhaps even in some cases socially offensive. And if I am, I only plead ignorance. Teach me.

And that is indeed the case of the person coming into the bidialectal situation if he is only taught vocabulary and sentences and other forms of language. They would not have the nuances that are necessary to be effective in a functional sense.

Eight months ago I gave a workshop in a public school outside Washington and the principal of the school reported that she had just come back from Switzerland, no, Sweden, and that she had done all the proper things that one does when she makes a trip to a new country. She had bought Fodor's book on what to do in Sweden. She had gone down to the Berlitz Language Institute and taken a course in Swedish. She had bought records. She had had Sweden on ten dollars a day. She had gone to the American Express travel office. She had become an instant expert on Swedish culture. As she took off to Stockholm loaded with her intellectual knowledge, the first night there she got off the plane, and it was very late, she went straight to her hotel in a small village. She got up the next morning and she couldn't wait to go out to take a walk. And she walked out, she reached into her pool of knowledge about Swedish, that is the vocabulary and so forth, and she embellished it with her Montgomery County, Maryland, communcative rules which meant that as she walked down the street and looked at people directly in the eye and smiled, she gave her Swedish versions of "hi, good morning".

I don't know the language, but you imagine that part. She noticed that no one responded but it didn't matter because she felt good and she knew that she was exuding a positive image and she was doing it in Swedish which meant that she knew that it was all right. It didn't bother her until about a block after walking she noted a gentleman walking behind her rather closely, and after walking another half block, she noted another man following her. Thirdly after about another block, it was like Gulliver's Travels. And she said, "She knew at her age, and the condition of her body, that she should not have that many men following her."

It was not until later in the afternoon when she met a person from the community that she learned that the communicative rule was that any women do not look at strange men directly in the eye and smile and say, "Hi" in Swedish because if one does that, one gives the message that their occupation is one that takes place somewhere equivilent to those places with red lights in the area. She was giving the wrong message though she had the language, she had the structure, she knew the words, but she didn't know how to communicate.

So that I would submit that the first requirement of developing an effective program in standard English is to adjust our instructional model from one which is primarily a structural model to one which is a communication model. Notice the communication model is sufficiently broad to contain the structural elements, but at the same time it does not limit one's attention to structural considerations.

The second requirement is an appreciation, development of an appreciation, for the role of listening and interpretation in communication. Almost all of our programs that have been designed to teach students to become users of standard English have focused primarily on the production aspects. And teachers become very eager to get students to say things. We have typically not paid enough attention to allowing students the opportunity to analyze incoming language, to have information presented to them where they can make judgements about not only the characteristics of what is coming in to them, but how to interpret what is coming in to them and the situations where certain forms are presented to them, kind of prerequisites for production. One should not really expect a person to produce a new vowel, or a new consonant, when one cannot hear the difference between his own vowel system and the vowel system that is being taught.

The third consideration or requirement is the development of an ethnographic orientaion not only to the classroom but particularly communication in the classroom.

I would urge all of you to try to get hold of a copy of a book written by Muriel Seville Troike entitled Culture in the Classroom. You can get the book from the National Bilingual Clearinghouse. I think the address is still 1611 North Kent Street but I can't be sure. I'm sure that the State office can get that address for you, perhaps

even has the book as a resource book. But the thought here is that all of us have to develop an orientation to toward looking at the classroom indeed as kind of a mini-culture where communication takes place based on certain rules and expectations. And if all the citizens of this culture, the classroom, bring to the classroom like they do in life, a linguistic and a social history, which contain certain structural elements and certain communicative rules, and that it is our task as a prerequisite to a bidialectal program to have a firm grasp on understanding all of those dynamics.

And I know that the first that many persons ask is, "Well, where can I go to get a book on the cultures that come into my classroom? Where is a list of communicative rules for all of these language groups that I have tried to memorize that I got from the State office of Bilingual Education a few months ago? What are the communicative rules that Taylor talked about that morning over in Anchorage for my children?" And when we tell you that for many of them we don't have the rules written down for you, there's not a chart you can buy from a publishing company, frustration sets in. But fear not, help is present, right in your own seat. There are ways that you and I can discover rules of language and rules of communication merely, I shouldn't say merely, but by asking. By knowing the kinds of questions to ask. By knowing the types of observations to make, and by understanding the role of people from the community in helping us to learn the rules of communication, not only of the class, but the class learning the rules of the teacher, because a very key element in this communicative situation is the interpersonal domain.

One cannot expect to be an effective learner of a second dialect, or indeed of a second language, when the teacher communicates in a language form or uses a language in a particular way which could be misinterpreted or found socially offensive by the learner. And they may be very subtle things like what the students are referred to, or as how a name is used, or how close the teacher is to the student, or whether the teacher touches or not touches the student, or where the student is touched, or topics of conversation that the teacher may think are appropriate but the student may think is taboo. But this respect of values and traditions and holidays and foods and so forth, these dynamics working together which are understood only by a careful understanding of the ethnological considerations, can establish a very negative or unsatisfactory classroom climate that will militate against the best curriculum or lesson plan in the world.

The next requirement before us is a need to establish clear goals for instruction across all the grade levels and that the goals need to be related to either developmental norms, frequency of occurrence, social stigmatization, or the difficulty of the elements. And let me be very specific on that.

It's very important that we target specific elements in the standard language which will receive the primary consideration in the instructional program, and that can only be done by some sort of a contrast of analysis between the linguistic forms brought to school and the communicative rules brought to school on the one hand, and these expectations on the other. But once the list has been developed, if you will, then some sort of prioritization has to be given. We are sometimes faced with a position of teaching all things at random times at the whim of the individual teacher. We might not have taken into account such factors as the development of that feature in normal language acquisition. Or we might not have taken into account the relative frequency of that particular feature in the totality of one's speech, for example, it may not be very important to focus in on a particular linguistic feature that occurs very rarely in the language.

It may be more important to focus on those that occur very frequently in the language because they'll make a greater impact on one's effectiveness in using standard English or the variable social stigmatization. There may be a particular word pronounced in a certain way that will raise a flag to an employer, or raise a flag to a teacher, which will cause a negative social reaction.

It may well be that those items which have the highest degree of social stigmatization ought to receive more emphasis in the early phases of the instructional program than those which contain comparatively less stigmatization.

Next, there ought to be the requirement of a valid non-discriminatory assessment of one's proficiency in language so that one gets the notion of one's language development in his own language and also one's knowledge of a targeted language. There is a requirement that all of our staff have positive attitudes and expectations of our students and that students and their families believe and expect that they have the capacity to acquire any language or dialect that they wish or feel necessary to acquire.

There is a requirement that the bidialectal program be integrated throughout the curriculum. That it's not just the job of the bilingual staff, of a special teacher, and is not just a tag-on to the instructional process, but indeed it permeates the entire curriculum which obviously involves a large staff development effort.

I was very pleased last evening when I learned that one whole district is here at this conference and I think that's exactly the kind of approach that we need to assure that these considerations can permeate the curriculum. There is a requirement that we recognize that the focus of instruction is not merely on the pattern of language. Oh, that's important we do a lot of that we teach the patterns of standard English all the time. But there are also two other points that need to be emphasized in the instructional process. One is a focus on thought, and the other is a focus on situation and if all three of these factors, if you will, thought, pattern and situation interact with each other in the instructional process, let me be specific on that.

We understand focus on pattern when you're teaching certain structures and certain vocabulary and that kind of thing. When we talk about language as thought, we're talking about using language as a way of organizing our ideas and indeed organizing the world. All too often when we place our students in the situation of demonstrating competence in a new language or dialect, that student has to reveal that competence by performing in the framework of the classroom in front of the teacher, some for the teacher's evaluation. But that really is not the only way that we use language.

For example, when I planned my presentation this morning, I constructed certain ideas. I developed an outline, I talked with people about it. I ran some ideas past people on the staff here. I had a chance, if you will, for partner talk. And as I engaged in that, I refined my ideas so that I was able to use the language itself to refine and sharpen my thoughts so that by the time I get here this morning to perform for you, you only see the tip of the iceberg. There's been a lot of usage that's occured prior to this moment in time.

Many students do not have, do not know the techniques that they can employ in this kind of planning and organizational sense and that can be built, indeed should be built into the curriculum. For those coming in my workshop this morning, I'll be talking about how to do that. In terms of the focus on situation, there are some students who are very able in terms of using their standard language, or the language form that they've taught in a rather stilted classroom environment and the moment they leave the rather guarded and secure environment, of the classroom, have great difficulty in communicating in that which has been taught. I'm sure you all know about that problem, the problem of carry-over to the real world. One of the reasons for that is that we have

not emphasized sufficiently the variations and situations in which language is used. And again we have to provide in our instructional situations experiences of students for them to use the language forms that we are teaching in those different situations so they would have had the experience of using language in there.

Two other requirements and I will close. One is the requirement always for a product. It makes little sense to a learner to learn lesson one today which seems to only have a goal in and of itself but no ultimate goal: lesson two tomorrow with a goal in and of itself and no ultimate goal. It's much more effective if I know that I'm learning lesson one, lesson two, lesson three and so forth for an ultimate project which may by a class performance. It may be something related to a bulletin board that we're developing or some kind of a class project. But the lessons are hooked into some kind of a tangible product; therefore, the instruction is real rather than theoretical.

And the final requirement that I would like to mention here, and I'll be talking about others in the workshop, is a need for parent involvement parents to help us to reinforce those things which we address in the classroom, involvement in helping us learn that features of language is different from the features expected in the school, features of communication which allow us to understand how language is used and the like. These programs, I'm sure most of you know this already, are successful all too often in direct proportion to the amount of attention we have given to involving members of the community and parents.

When I heard that very glowing introduction of Mr. David, about an hour ago, I frankly was embarrassed because if I gave you a story about my own speech, about my own background, Mr. David, you would know that I too as a person have had a great deal of rejection in my own dialect. I was born in a Southern state and migrated to a Midwestern state where my own dialect of English was labeled as pathological, in need of treatment, where I was placed in speech therapy, where I was discouraged from going into the field that I am now a member of, where questions were raised about my own potential and intelligence and that is a plight of many persons who speak as their first dialect, something other than standard English, particularly when they happen to show it with a skin color or a racial background which is not a part of the dominant population. The ability to speak or the situation of having linguistic rejection, is seen in a lot of people including many persons who are Anglo.

The issue is not just an issue for minority children, not just an issue for Native Alaskan people, but indeed is an issue that affects a wide range of individuals and I would hope that as a result of the kind of innovative programs that you are developing and executing here in Alaska, that when the next generation of young people come forward to take their places in the vanguard of society that none of them will be in a position of having any dream limited by limited use of a language expectation of those dreams.

And at the same time I hope that they will have acquired that language or those linguistic skills in such a way that they have not forgotten who they are, or who they were, so that they can still communicate with their elders and their ancestors and in many cases with their own mothers and fathers because no greater crime will have been committed on them in either case to either not teach them the language needed for their dreams, or to rob them of the language needed for continuity with their past. Thank you.

EVENTS THIRTY-FIVE—THIRTY-EIGHT
9:00 A.M.—10:30 A.M.

EVENT THIRTY-FIVE

Reading in a Second Language: Process, Features, and Strategies
by Joselito Lalas of the Bilingual Education Service Center for Alaska and the Northwest, University of Washington

Participants in this session learned about:

1. The linguistic and cultural factors second language learners bring to reading
2. How to select appropriate instructional strategies
3. A model of reading and activities for reading that are comprehension-centered

EVENT THIRTY-SIX

Assessment/Proficiency Tests in the Anchorage School District
by Vicki Ross of the Anchorage School District

Ms. Ross explained the instruments that are being used by the Bilingual Education Program of the Anchorage School district, and the participants were asked to share with each other any information about tests used in their districts.

EVENT THIRTY-SEVEN

Audio Conferencing in Bicultural Settings: Discussion and Demonstration
by Jennifer Wilke

Questions such as the following were dealt with in this session:

1. How is audio conferencing different from CB radio?
2. Can conferencing be used successfully across cultures, and between rural and urban educators:

A demonstration was used for participants to report conference events to those at home unable to attend. A special discussion was also held to discuss the particular problems and successful uses of audio conferencing for bicultural topics, people, and events.

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EVENT THIRTY-EIGHT

Developing You Own Histories and Cultural Resource Materials
by Richard Nelson of Juneau

The participants learned the following:

1. How to identify local experts and resources
2. How to interview people
3. How to organize materials
4. How to make materials available to the community

EVENTS THIRTY-NINE—FORTY-FIVE
9:00 A.M.—12:00 NOON

EVENT THIRTY-NINE

Instructional Programs for Bidialectal Students
by Orlando Taylor

This session helped participants to learn about the:

1. Cultural underpinnings to be considered for instructional programs
2. Successful models now being used throughout th United States
3. Activities which can be used to enhance speaking, reading and writing skills
4. Ways to develop effective inservice projects for these programs

Sherry Spitler
Aleutian Region School District

Bobbie Andrews
Dillingham

Rachel Craig
Northwest Arctic School District

EVENT FORTY

Elders Conferences: A Priceless Treasure

A panel discussed the following things:

1. The purposes of the elders conferences
2. The spin-offs from the conferences
3. The financial and legal concerns regarding the acquisition, disemination and ownership of these materials.

EVENT FORTY-ONE

Supervision in Multicultural Settings
by Al Aragon and Felipe Paris

In this session, the participants learned about:

1. Eight cultural perspectives that provide opportunities to practice effective supervision
2. Basic concepts of effective supervision in a cross-cultural setting

At the end of the presentation, the participants were asked to resolve supervisory situations in group settings.

EVENT FORTY-TWO

Parent Involvement in Educational Plans for Preschool Programs
by Myra Orme and Bonnie Kittredge, RurAL CAP Headstart Program

The participants wrote an educational plan that reflected their own cultures and communities. They also received a packet which included instructions and materials for duplicating the process with parents in all communities.

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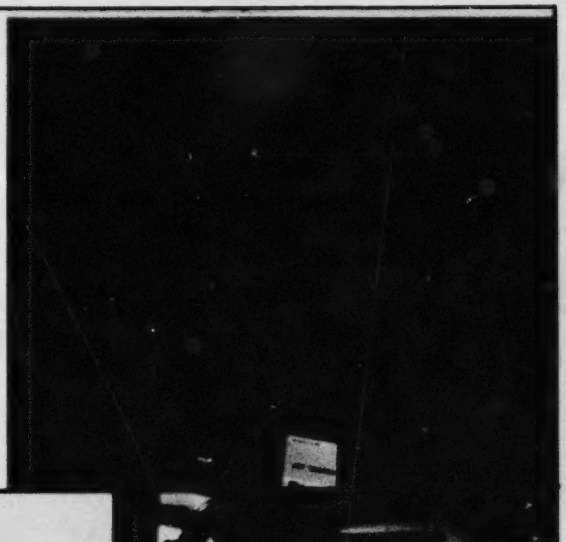
EVENT FORTY-THREE

Working with ESL in the Regular Classroom
by Joy Magowan and Donna Dinsmore of the Bilingual Education Program, Fairbanks North Star Borough School District

Participants in this session learned about the four areas of language acquisition: listening, speaking, reading and writing. They also learned of ways to teach these four skills in classroom situations, and to develop ESL materials for use in the regular classroom.



EVENT FORTY-FOUR

Assessing and Monitoring Student Progress Through Formal and Informal Diagnostic and Prescriptive Approaches
by Joslyn Donlin of the Bilingual Education Service Center for Alaska and the Northwest, University of Washington

In this session, the participants learned to:

1. Identify and utilize informal and formal student assessment procedures
2. Identify ways to use the testing information
3. Coordinate information about student testing with other staff and programs in the school.

EVENT FORTY-FIVE

Second Language Teaching Techniques for Iñupiaq
by Edna McLean and Linda Munson

The participants learned various techniques for "using" Iñupiaq in the classroom.

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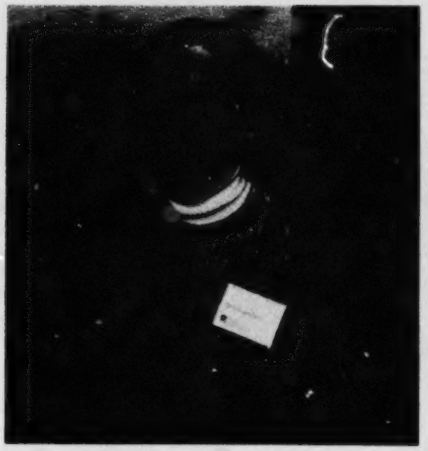
EVENTS FORTY-SIX—FORTY-SEVEN
10:30 A.M.—12:00 NOON



EVENT FORTY-SIX

Leadership Skills for Students
by Susan Doherty

The participants learned basic parliamentary procedures for conducting effective meetings. They also practiced conducting an effective meeting.

EVENT FORTY-SEVEN

The Developmental Language Programs in Action
by Sandra Helsel, Nancy Brady and Natalia Mike

The participants learned about the philosophy and developmental process of the DPL Programs. They also listened to a discussion of the use of the programs by the teachers of the Lower Kuskokwim School District and St. Mary's School District.

EVENTS FORTY-EIGHT—FIFTY-ONE
12:00 NOON—1:30 P.M. Conference Luncheon

More than nine hundred people attended the Conference Luncheon. Among those in attendance were representatives of the various organizations and agencies which supported the Conference. They were introduced to the luncheoners by Mr. Travis, Program Manager for Bilingual-Bicultural Programs for the Alaska State Department of Education.

At the end of Mr. Travis' introductions, Tsuguo Arai, Senior Member of the Alaska State Advisory Council for Bilingual-Bicultural Education made the following remarks about the main speaker for the Conference Luncheon:

Tsuguo Arai

It is my great honor and priviledge to introduce Dr. Rosita Galang, our main speaker this afternoon. Dr. Galang is the Vice President of the California Association for Asian and Bilingual Education. She also serves as the Project Director of the Title VII Bilingual Training Program at the University of San Francisco. She is the Associate Professor of the Multicultural Education Program of the University of San Francisco. She is also the Credential Coordinator of the University of San Francisco.

If you are planning to do advanced degrees at the University of San Francisco, I understand that she is the first person to be contacted. Dr. Galang comes with indeed a rich multicultural background. Her education includes a Bachelor of Science degree in elementary education summa cum laude, Master of Arts in English as a Second Language from the University of Hawaii, and finally a Ph.D. Degree in Linguistics from the Antenio de Manira University, Philippine . . . Consortium. It is my pleasure to introduce Dr. Galang as main speaker for this afternoon. The title of her speech is as printed in the program, Multicultural Education in Alaska and the Pacific Rim. Dr. Galang.

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Dr. Galang

To all the friends and supporters of multicultural education, whether it be monolingual, bilingual, bidialectal, good afternoon. Before I make my presentation on Multicultural Education in Alaska and the Pacific Rim, I'd like to call your attention to the two terminologies that I'm going to make use of.

First, linguistic minority students, or linguistic minorities. When I use this term, I don't necessarily refer to those that are few in number. They can in fact be the majority in the classroom, but they use, or they speak, languages which are different from the main medium of instruction.

The second one is the use of multicultural, or multiethnic education. I don't limit, I use this term in a broad sense and not limited to just bilingual education because it could be multilingual education. It could be bidialectal education. Those of us in the field of education know very well how the demands of our jobs can sometime isolate us from the rest of the world and have a narrow outlook. This is even more true in bilingual education where the challenges are many and controversies and diverse in nature political, economic, sociological. Oftentimes we are occupied with the problems of the local level and fail to realize our relationship with the rest of the nation. While I have tried to be involved in organizations which aim to promote quality education for linguistic minority students in the United States for the most part, I've been primarily concerned with the developments in bilingual education in the United States in general, and in California in particular. Therefore, the invitation to attend the Eighth Annual Bilingual Education Conference in Alaska is a most welcome learning opportunity which I accepted without any hesitation. This is my first visit to Alaska and after the warm and cordial reception I have received, and the enthusiasm and cooperative spirit I've witnessed among the participants in this conference, I regret not having come to Alaska much earlier, and I look forward to coming back at the earliest opportunity. And by the way, I think it's here in Alaska where I read the most interesting description of sweet-sour pork. We had this dinner at Tea Leaf Restaurant last night and in the menu card it stated that sweet and sour pork symbolizes the conflict between man and woman who are unified in this dish.

On February 7th the travel section of the San Francisco Examiner and Chronicle was devoted largely to adventurous Alaska which was described as an ice paradise and a lot more. One article in that section was entitled, "Why Alaska is Proud of its Heritage" and stated that each culture is a colorful thread in Alaska's homespun heritage. I eagerly read the article which, unfortunately, just enumerated the festivals, the festivals which visitors can join in order to absorb most of Alaska's distinctive cultures. The photographs were definitely attractive, and I would guess that they caught the attention of several readers who probably have planned to, or have already, visited Alaska by this time. All the more I got so excited about this trip to Alaska. In fact, even my family wanted to join me in this visit. The newspaper section, as I have just mentioned, understandably, merely scratched the surface when it talked of Alaska's diversity. It did not emphasize enough that the most valuable resource of all Alaska is its people more than its oil, gas, promise of precious commodities and other things that it can offer the world. As a believer in the value of bilingual education for everyone, the individual, the nation, the majority and the minority from the linguistic, psychological, educational, political and sociological perspectives, I am really pleased with the existence of some maintenance programs in your state.

From what I've read and heard about bilingual education in Alaska, I'm really impressed with your enthusiasm and efforts to preserve the uniqueness of cultures, lifestyles, and heritage present in this state. I'm also delighted to know the value you put on the participation of elders in the community, and how hard you try to even increase this participation. It is wonderful to learn of your efforts to maintain your rich heritage as you educate the Native Alaskan and other populations.

If we are to utilize human resources in bilingual education to the maximum, the elders are unquestionably a powerful and rich resource. Not only are they our inspiration, but they are a valuable part of the nation's heritage. In fact, knowledge of language and culture truly lies in them.

According to the most recent statistical reports of the United States, the Asian-Americans are a fast growing population in the country. Between 1970 and 1980 the Asians and Pacific Islanders in America have increased from 1.5 to 3.5 million, largely due to the legal immigration made possible by the 1965 Ammendment to U.S. immigration law. This dramatic increase has exceeded that for all other ethnic groups, including the Hispanics. It is predicted that there will be an even greater increase by the 1990's. In its projection of the limited English proficient children for 1976 to 2000, the National Center for Educational Statistics has indicated Spanish and Asian language groups to be the largest.

Immigration into the United States does not usually result in linguistic and cultural assimilation. For example, we, immigrants, still speak English with our own accents. We maintain our lifestyles and we form smaller communities within the large American community. If Asian-Pacific American children are to achieve success in school and society as awhole, their special educational needs must be met. Bilingual Education and English as a Second Language programs have been designed primarily to meet, to respond, to these needs.

According to your report of your Seventh Annual Bilingual-Multicultural Education Conference, 8,500 students from fifty-six different language backgrounds were served by bilingual-bicultural education programs in 1980-81. Proponents of bilingual education in the United States have argued that students whose primary languages are other than English cannot be allowed to fall behind in subject matter so that content subjects must be taught at least initially in the Native languages. Furthermore, students first need developmental skills in their Native languages and that these skills can be transferred, or applied, to learning English as a second language. In addition to the educational concerns for the academic retardation, or underachievement, of limited English-proficient children, bilingual educators also find inherent value in helping students maintain their Native language and culture as they learn and adjust to English and other cultures.

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A popular response to the maintenance type of bilingual programs is the argument that while all people have the right to retain their Native language and culture, there is no federal responsibility to promote that right with tax money. It is upheld that, like religion, maintenance of one's identity is a private matter. Indeed you're lucky for having maintenance programs here.

Probably Alaska is the only state, at least officially, that recognizes the value of maintenance bilingual education. In many other states, like where I come from, only transitional bilingual education is allowed and therefore, we just try to sneak in maintenance bilingual education on the side. Knowing the value of maintaining the Native language and culture, my husband and I, for example, take it as our responsibility to promote this maintenance at home. When I saw the list of bilingual-bicultural programs in Alaska for 1981-82, I was pleased to note Asian language groups included.

I am sure that as the Asian-Pacific American population in Alaska increases, the number of bilingual-bicultural programs for them will also increase accordingly. And so I would like to take this opportunity to invite you to be members of the National Asian Pacific American Education and attend the conference in April in Seattle.

Recent developments in the modern world have demonstrated increasing global interdependence especially between the Asian and the Pacific Rim countries and the United States. This probably is a signal for educators in Alaska and the other states with increasing numbers of Asian Pacific Americans to rethink and re-examine our relation to the rest of the country and the Asian and Pacific Rim countries. Global interdependence requires not only that we overcome our parochialism but that we also develop a genuine willingness to learn from the experiences of others. If we look at bilingualism and bilingual education from a broader perspective, we will discover that some of the questions we ask, some of the conerns and problems we have, are the same as those in other countries.

We find in Alaska a unique blending of cultures not seen in the lower 48 states. Aside from the aboriginal and Indian tribes, there are many other distinctive groups such as those represented here today. With your rich experiences in serving the educational needs of the multicultural state, you can take the leadership role in discouraging separatism and promoting tolerance and respect for the experiences of linguistic and cultural minorities. Diversity in language and culture should in no way prevent us from being united.

If we sincerely believe that multicultural education is the best way to meet the special educational needs of language minority students, then we should take up the challenge and face whatever problems there are. There is no reason why bilingual education should be considered as a luxury. As the speaker stated or emphasized this morning, bilingual or multicultural education, should not just be a tag-on. It should permeate the curriculum. It is not intended to be a special program but must be integrated in the total school program.

The reality is that the world we live in is a multilingual society and this cannot be ignored. The majority, if not all of the students of today are described as linguistically different, linguistic minorities, bilingual, or bidialectal. As a speaker of a certain language or dialect, one is tied to a particular ethnic and cultural group that holds values, attitudes that may conflict with the teacher's values and attitudes.

In America serious problems for both teachers and students arise when the classroom communication system which is usually built around the culture reflected by the speakers of school English conflict with the student's communication system, subtle but potent instances of communication gaps can lead to larger problems of student alienation, discontent and academic failure, and might cause the students who experience communicative conflict to retreat and withdraw from the school and society.

Indeed, educators in a multilingual society are faced with a host of difficult questions. There's a lot of literature on the myriad relationships between language and culture, ethnicity and education and I'm not going to deal with this literature at this time for various reasons. In a pluralistic society like ours, bilingual education is a must. As Fishman says, "Bilingual education must be viewed as an enrichment program for all in that it provides for multiple group memberships and multiple loyalties in an integrated fashion," especially at this time of limited federal funding and all sorts of cutbacks, and you're lucky that you don't have to worry so much about these cuts in the federal funding. Bilingual programs are subject to closer scrutiny. More than ever before, we have to unite and work as a cohesive force. Together we will seek ways to insure that bilingual education will survive and promote equal and equality education for all and succeed in its cultural mission.

Again, thank you for giving me the opportunity to share in this important moment, and good luck in your undertaking.

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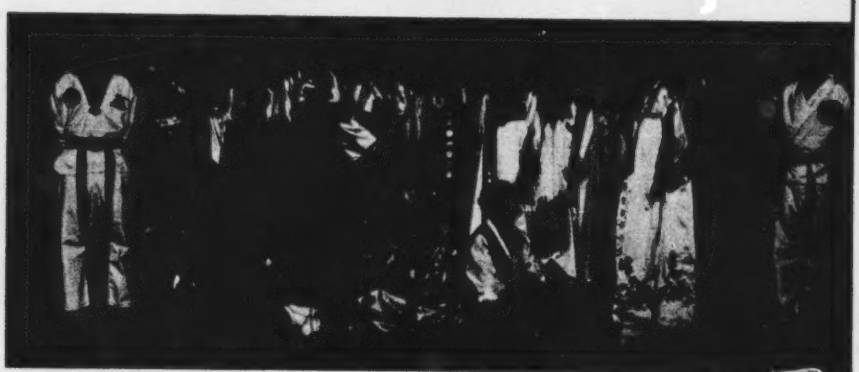
Cultural Arts Program

A cultural arts program provided by the Korean Dance Group from Dimond Mears High School in Anchorage and the Thai-Laotian Association of Anchorage made the Conference Luncheon one of the most enjoyable and very informative activities of the Conference. The first dance by the Korean group was about a medicinal herb that grows in Korea. This was followed by a traditional fan dance often performed at parties and special occasions. The final dance was a demonstration of three forms of the several hundred included in the Korean Martial Arts.

Proudly dressed in their colorful native Korean costumes, the Dimond Mears High School students posed for a moment before their performance. Shown to the left is a perfect demonstration of one of the Martial Arts movements which requires deep concentration.



Mothers of Laotian students in the Anchorage School District's Bilingual Education Program danced one of their traditional dances concerning the four distinct Laotian tribes which are bound together with the common bonds of culture and religion. This particular dance expresses their pledge to love, respect and help each other attain happiness.

Right after lunch, the workshop sessions commenced once again.

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EVENTS FIFTY-TWO—FIFTY-FOUR
2:00 P.M.—3:30 P.M.

EVENT FIFTY-TWO

Community Involvement Through Local Materials Production
by Kathleen Busick, Center for Educational Equity Field Office, Northwest Regional Education Laboratory; and Paul Ongtooguk of the Northwest Arctic School District

Those who participated in this workshop learned about:

1. The various uses of video production in the classroom
2. A model for exchanging video tapes and other materials
3. Identifying ways to involve parents and community members in video production

Man's costume—notice the very angular positions of the hands and the straight feathers of the dance fans.

Woman's costume—hand positions are curving and accentuated by the long flexible fringes of caribou chin hair on the dance fans.

EVENT FIFTY-THREE

Yup'ik Eskimo Dancing and Singing
by Nunamta Dancers

Participants were able to get an indepth look at the song structure and music of the Yup'ik people. They were also able to view some of the costumes for dancing.

EVENT FIFTY-FOUR

Management Strategies for Bilingual-Bicultural Programs
by Tsuguo Arai

The participants in this workshop were able to examine the management aspects of bilingual programs. They learned about:

1. Assessment and placement of students
2. Monitoring student progress
3. Involving parents and community
4. Doing materials development
5. Conducting staff development
6. Conducting program evaluation

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EVENTS FIFTY-FIVE—FIFTY-NINE
2:00 P.M.—5:00 P.M.

EVENT FIFTY-FIVE

Alaskan Englishes: Let's Define Them
by Alice Taff of the Kenai Borough School District

Participants helped to describe features of the "Englishes" in each area of the state and learn ways to teach formal English in relationship to regional dialects.

EVENT FIFTY-SIX

Developing Communicative Competence in English Among Filipino Students
by Rosita Galang

The participants who attended this session did the following:

1. Examined the goals of language teaching in general and teaching English to Filipinos
2. Learned the linguistic backgrounds of Filipino immigrant children
3. Learned the more common errors of Filipinos in learning English and possible explanations for the errors
4. Learned strategies and exercises for developing communicative competence in English

EVENT FIFTY-SEVEN

Parents and Partners in Education
by Toni Jones of Community Colleges, Rural Education and Extension, University of Alaska

Participants in this workshop learned:

1. Ways to work closely with educators
2. Ways to help their children progress in school
3. Ways to work better with parents

EVENT FIFTY-EIGHT

Developing Materials for Alutiiq Second Language Programs
by Jeff Leer and Irene Reed

The participants created sets of language master cards for teaching Alutiiq as a Second Language.

EVENT FIFTY-NINE

Second Language Teaching Techniques for Iñupiaq
(Part 2 of 3 continuous presentations)
by Edna Maclean and Linda Munson

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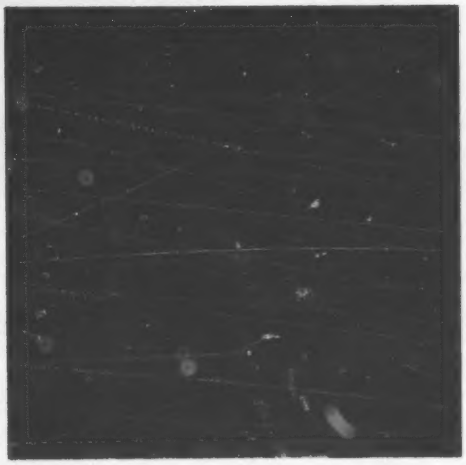
EVENTS SIXTY—SIXTY-THREE
3:30 P.M.—5:00 P.M.

EVENT SIXTY



Iñupiaq Materials Development Center
by Rachel Craig and Staff

Rachel Craig and her staff made a presentation on the various components of the Center including the following:

1. Iñupiaq materials development
2. Iñupiaq heritage materials development
3. Teacher training materials and techniques
4. Evaluation techniques
5. Ways to meet the needs of district policy and directives by local people and other professional and technical people.

EVENT SIXTY-ONE

Dealing With Cultural and Language Differences of Indochinese Students
by Xugen Ngo

Those people who participated in the workshop learned:

1. To become aware of laguage and cultural differences of Indochinese students
2. Ways to teach Indochinese students more effectively and
3. About materials that can be used in teaching

EVENT SIXTY-TWO

Developing Locally-Based reading Materials
by Joe Coburn and Robin Butterfield

The participants learned about the steps involved in the materials development process successfully used by the Pacific Northwest Indian Reading and Language Development Program.

EVENT SIXTY-THREE

Incorporating Traditional Native Knowledge into the School Curriculum
by Richard Nelson

The participants discussed the use of local knowledge as a way of enhancing learning in content areas such as science, biology and social studies.

EVENT SIXTY-FOUR

Use of the Language Skills Framework in a Bilingual Program
by Carole Lay

Ms. Lay taught the participants:

1. The Language Skills Framework developed by the Southwest Regional Education Laboratory
2. How to individualize instruction by using the criterion-referenced manuals and
3. How to construct individualized tests

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EVENTS SIXTY-FIVE—SIXTY-SIX A and B
5:00 P.M.—6:00 P.M. Cultural Entertainment

Millie Buck, Alaska State Advisory Council for Bilingual-Bicultural Education welcomed hundreds of people to the Cultural Entertainment activity provided by the Kotlik School Dancers, members of the Cook Inlet Native Association Dress Review and the Koliganek Dancers.

Student dancers from Kotlik School skillfully performing one of their dance numbers and Evan Unok, singer and drummer for the Kotlik School Dancers.

Ruth Green in an Aleut seal gut raincoat with fur mittens and carrying a berry-picking basket.

Audry Armstrong and her daughter in their Athabaskan attire joined the rest of the members of the Cook Inlet Native Association Dress Review group. Only a few of the costumes are presented in this report.

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Yup'ik Eskimo dancing costume—fancy headdress, parka with lovely trimmings and beautiful fur mukluks

Aleut sealskin vest, skirt and mukluks

Eskimo headdress and summer parka

A Haida with his head band displaying the killer whale and wearing a button blanket over his shoulders.

Gust Tunguing, drummer, singer and director of the Koliganek Dancers

Oxenia McCarr dancing to the drumming of the Koliganek men.

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Much inspired by all the activities of the Cultural Entertainment the participants later on in the evening had a choice of either attending EVENT SIXTY-SIX-A or EVENT SIXTY-SIX-B. These events were held from 7:30 P.M. to 9:00 P.M.

EVENT SIXTY-SIX-A

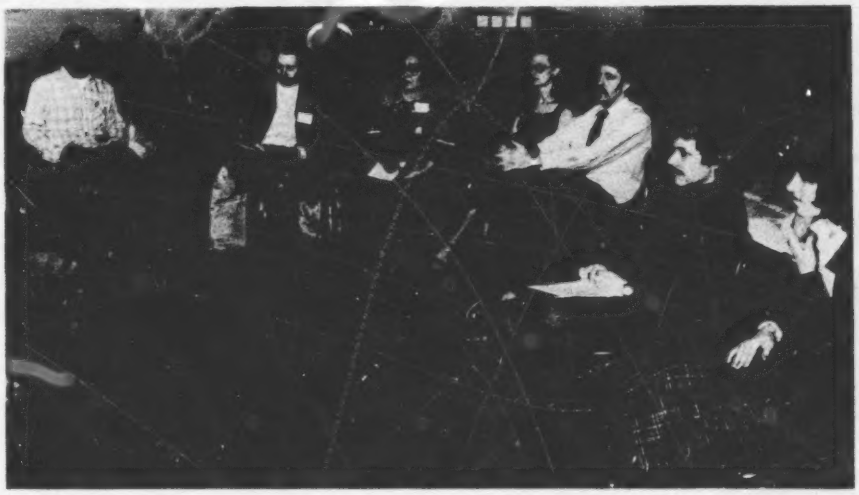
Special Meeting for All Districts Serving Athabaskan Students

The participants concentrated on ways to cooperate in developing and implementing appropriate curricula for the Athabaskan students. This meeting was moderated by Mike Travis.

EVENT SIXTY-SIX-B

Special Meeting for All Dsitricts Serving Iñupiaq Students
Moderated by Larry Kaplan

Again the purpose of this meeting was to find ways to cooperate in developing and implementing curricula for Iñupiaq students.



Iñupiaq special meeting with people from Shishmaref, Kotzebue, Ambler and Barrow participating in the discussion

CONFERENCE . . . Friday, February 19
8:00 A.M.—9 A.M. General Session IV

EVENT SIXTY-SEVEN

Alaska Association for Bilingual Education (AKABE) General Meeting
Presided over by Emma Widmark, President

EVENTS SIXTY-EIGHT—SEVENTY
9:00 A.M.—10:30 A.M.

EVENT SIXTY-EIGHT

Issues in Bilingual Education: Two Round Table Discussions
by AKABE

The participants discussed in two groups the current issues faced by Bilingual Education programs in the State and they exchanged information in an effort to arrive at some solutions. Group I consisted of classroom teachers and tutor aides. Group II was made up of bilingual coordinators.

School district coordinators discussing bilingual education issues

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EVENT SIXTY-NINE

Student Demonstrations: What We Do in Our School
Moderated by Tom Maugham

Students shared with each other their particular bilingual-bicultural education program activities.

EVENT SEVENTY

Eskimo Teacher Education Program: A Model for Cooperation
by Joan Haig, Eskimo Teacher Training Program, Kawerak, Inc.

Participants in this workshop learned about how five educational agencies have cooperated to deliver college level courses to people in the Seward Peninsula. They also learned about the role of Kawerak, Inc. Native non-profit organization, in the program. They found out too about ways other similar cooperative agreements might be made in other parts of Alaska.

EVENTS SEVENTY-ONE—SEVENTY-EIGHT
9:00 A.M.—12:00 NOON

EVENT SEVENTY-One

Materials Development: From Scratch to Finish
by Tupou L. Pulu and Mary L. Pope of the Materials Development Center, Rural Education, University of Alaska

Participants learned the steps taken in developing high-quality materials for school programs. They also shared experiences in materials development and learned of options which can be used to develop local materials.

EVENT SEVENTY-TWO

Literacy for Yup'ik Speaking Adults: A Pilot Program
by Chase Hensel and Liz Howard

In this session, the participants learned about second language acquisition; discussed design problems for a program for completely non-literate speakers of only one language and discussed the format of the text and lessons used in this program. The use of the program design was discussed for other Alaskan Native Languages.

EVENT SEVENTY-THREE

Assessing Oral Language Proficiency in Second Language Learners
by Nancy Henson-Krening, School of Education, University of Washington

Those participants who attended this workshop learned an informal inventory for assessing oral language proficiency. Then they learned ways in which the curriculum can be developed or modified according to levels of proficiency.

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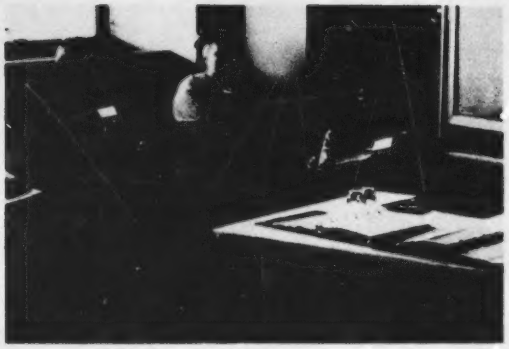

EVENT SEVENTY-FIVE

Developing Athabaskan Second Language Programs
by Eliza Jones and Irene Reed of the Alaska Native Language Center

The participants reviewed curriculum designs, shared successful practices and learned new teaching methods for Athabascan Second Language Programs.

EVENT SEVENTY-SIX

Second Language Teaching Techniques for Iñupiaq
(Part 3 of 3 continuous presentations)
by Edna Maclean and Linda Munson

EVENT SEVENTY-SEVEN

Uses of Videotapes in the Classroom: The Savoonga Experience
by John Waghiyi of Savoonga

The participants learned how this teaching technique can:

1. Help students increase their skills and knowledge in using the medium of TV by emphasizing organization, sequencing, objectivity and analysis
2. Help students gain knowledge and respect for other ways of life and develop a sense of feeling for the community
3. Help lessen the physical and informational isolation of the students

EVENT SEVENTY-EIGHT

Yup'ik Cultural Activities for Headstart Programs
by Chuna McIntyre

Participants in this workshop learned how Yup'ik dancing, singing, and language development using everyday living activities can be incorporated into the curriculum of Headstart programs.

A potential participant in a Headstart Program gets a sneak preview of one of the things he will learn!

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EVENTS SEVENTY-NINE—EIGHTY-ONE
10:30 A.M.—12:00 NOON

EVENT SEVENTY-NINE

Japanese Arts and Crafts in the Classroom: A Hands-on Cultural Approach to Teaching
by Fumi Matsumoto and Keiichi Murai

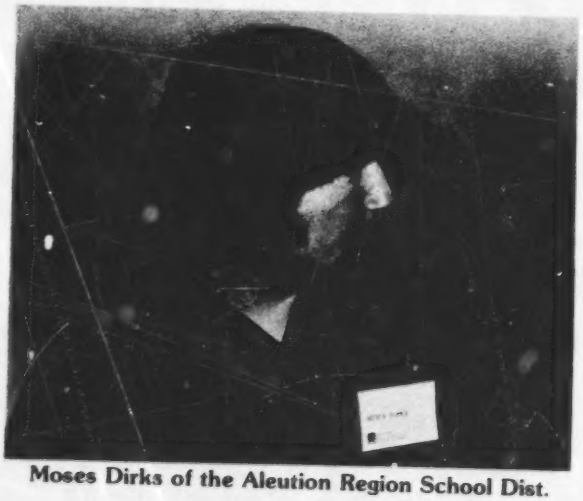
The participants learned how to make origami, papercraft, tye paper dying and fish prints and learned the basics of calligraphy, brush paianting and Haiku poetry.

EVENT EIGHTY

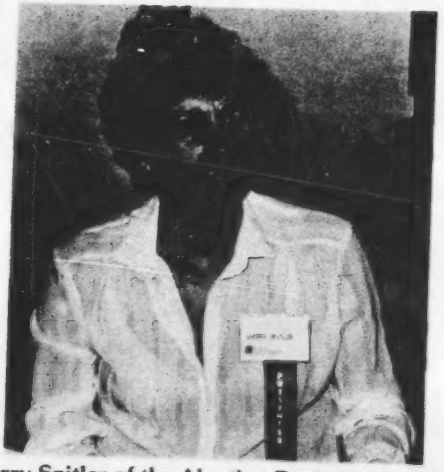
The Alaska Career Information System: A Tool For Your Future
by Dick Wilson of the Alaska Career Information System

The participants completed a questionaire which was designed to show vocational interests and abilities. They also had the opportunity to use the computer which accesses the system. They were able to generate their own vocational profile.

EVENT EIGHTY-ONE



Moses Dirks of the Aleution Region School Dist.



Sherry Spitler of the Aleution Region School Dist.

Problems and Issues of Aleut Language and Cultural Programs
by Moses Dirks, Ray Hudson, Sherry Spitler and Susan Tucker

The participants shared the programs and materials being used in the districts. They learned of promising practices from the Atka program. Then they discussed ways to maintain the Aleut language and to integrate the language and culture into the school curricula. Then finished off the workshop with a discussion on how to work together in the future.

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EVENTS EIGHTY-TWO—EIGHTY-FOUR
1:30 P.M.—3:00 P.M.

EVENT EIGHTY—TWO

Literacy in Western Cultures: Its Impact on Oral Tradition Societies
by Virginia Juettner of the Iditarod Area School District

The participants learned of:

1. The history of literacy in Western cultures
2. The literacy movements throughout the world
3. The characteristics of oral tradition societies
4. The characteristics of literacy tradition societies
5. Specific example of a literate society impacting on an oral tradition society focusing on school settings

EVENT EIGHTY-THREE

Language Experience in the Bilingual-Bicutural Classroom
by Nancy Hansen-Krening

In this workshop, the participants:

1. Learned the relationship between oral language and learning to read
2. Gained an understanding of basic skills taught through language experience
3. Reviewed sample lessons for developing their own lesson plans to use thee Language Experience approach

EVENT EIGHTY-FOUR

Advisory Group Dynamics
by Carol Hendrickson of the Ketchikan Indian Corporation

The participants learned how to:

1. Recruit members for the advisory group
2. Establish the functions of the group through bylaws and mission statements
3. Increase the efficiency of the group through planned agendas and by practicing group dynamics
4. Evaluate the group's effectiveness

EVENT EIGHTY-FIVE—NINETY-TWO

Clinical Supervision: A tool For Improving Instruction
by Richard Carignan

Those people who participated in this workshop:

1. Learned how clinical supervision is planned and implemented
2. Found out about the steps involved in presenting effective lessons
3. Learned about the steps involved in preparing instructional objectives and
4. Learned about ways of evaluating instruction in the classroom

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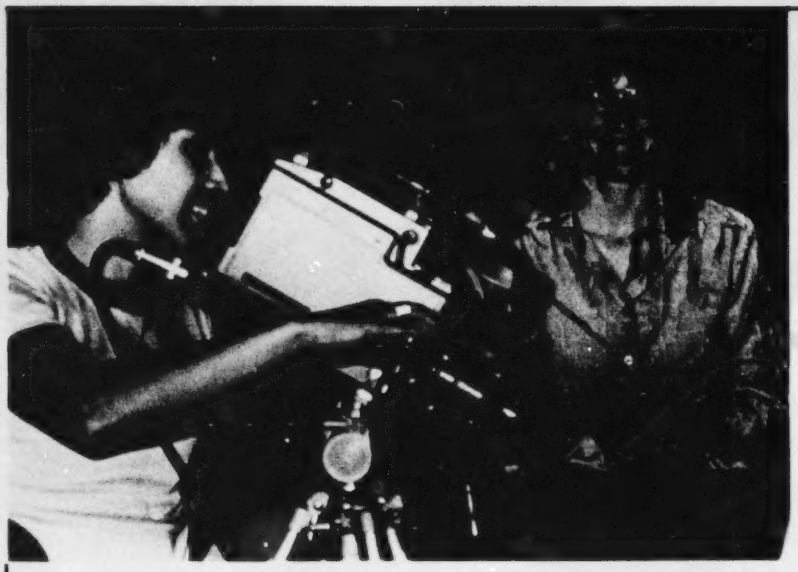

EVENT EIGHTY-SIX

You Can Do It Too: TV in the Classroom
by Alice Taff

The participants planned and produced a video cartoon. Other projects such as documentaries, news and advertizing were discussed.

EVENT EIGHTY-SEVEN

Traditional Cultures: Contributions to Society
by Father Michael Oleksa

In this session, the participants were able to:

1. Learn of the traditional Native insights into the nature of the world and the human presence in it
2. Develop a deeper appreciation for what the Native cultures have to teach modern America
3. Learn the differing world views each culture represents and how this affects communication between cultures
4. Examine the international implications of cross cultural communication in Alaska

EVENT NINETY-FIVE

Advisory Group Dynamics
by Carol Hendrickson

A repeat presentation of EVENT 84.

EVENT EIGHTY-EIGHT

Problems and Issues of Aleut Language and Cultural Programs
by Moses Dirks, Ray Hudson, Sherry Spitler, and Susan Tucker

Part 2 of 3 continuous presentations.

EVENT EIGHTY-NINE

Developing Athabascan Second Language Programs
by Eliza Jones and Irene Reed

Part 2 of 2 continuous presentations.

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EVENT NINETY

Training Interpreters and Translators: A Desperate Need
by Phyllis Morrow

The participants:

1. Learned how to design and implement a training program
2. Discussed the development and use of resource data such as technical wordlists and glossaries
3. Discussed the importance of training interpreters and translators for biligual education

EVENT NINETY-ONE

Computer Technology in the Rural Alaskan School
by Paul Berg, Office of Educational Technology and Telecommunications

The participants learned of the computer-assisted high school courses developed by the Alaska Department of Education. Special emphasis was also placed upon the Alaska History and English courses.

EVENT NINETY-TWO

Use of Local Biographies in the Classroom
by Yvonne Yarber

The participants learned about the philosophy and goals of the Yukon Koyukuk School District Biography Series by reviewing the books and student activity guides. They also learned of some of the methods used to develop these materials, and discussed how the local community and students can be used as resources and "experts."

EVENTS NINETY-THREE—NINETY-FIVE
3:00 P.M.—4:30 P.M.

EVENT NINETY-THREE

Korean-American Cultural Differences: Implications for the Classroom
by Jade Vittone of the Anchorage School District

In this session, Ms. Vittone taught the participants those Korean cultural taboos and customs which are different from the American ones. She also gave them some teaching tips to help them in their classroom activities.

EVENT NINETY-FOUR

Teacher's Role in the Improvement of Cross-Cultural Communication in the Classroom and Community
by Ernie Casulucan of the Sitka Borough School District

(This session was offered as Event 54A and was taught on Thursday instead of Friday.) The participants learned about the concepts of pluralism and its positive application in the school and community through effective communication processes.

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EVENT NINETY-FIVE
Advisory Group Dynamics
(A repeat presentation of EVENT 84.)
by Carol Hendrickson

EVENT NINETY-SIX
4:30 P.M.—5:30 P.M. Post Conference Meeting
by John Hickey

All the conference presenters, DOE staff, Alaska State Advisory Council for Bilingual-Bicultural Education, and the Conference staff came together to talk for the final time about the activities of the Eighth Annual Bilingual-Multicultural Education Conference. Most of the participants in this session expressed satisfaction with most of the activities. They felt very happy about the outcome of the activities they presented.

EVENTS NINETY-SEVEN—ONE-HUNDRED
7:00 P.M.—9:00 P.M. Conference Banquet

Now it is time for a real celebration. **Because We Cherish You: A Time for Celebration.**

Long before seven o'clock, the Conference participants arrived at the Grand Ballroom of the Sheraton Hotel. Unlike the Wednesday morning crowd who came somewhat quietly to this very room to attend the first general session of the conference, this group is in high spirit. Laughter and animated conversations filled the air. A great feeling of accomplishment was reflected in everyone's eyes. It seemed to have said, "We've done it! Let's celebrate tonight."

The introductions at the banquet were made by Molly Pederson, Vice Chairperson of the Alaska State Advisory Council for Bilingual-Bicultural Education. She was followed by Mike Travis who presented certificates to the school districts and the agencies which supported the conference.

At the end of the certificate presentation, Mark Hiratsuka presented Mike Travis with an unusual momento for his fortitude and devotion to the course of bilingual education in the State of Alaska.

Mike Travis receives momento from Mark Hiratsuka.

A special award was also given at the Banquet to Walter Brown who was retiring from his position as Superintendent of Lower Yukon School District. The award was given by a member of the Lower Yukon School Board.

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Jim Elliot delivered a message from the Commissioner of Education, Marshall Lind.

Vincent Casey, President of the Alaska State Board of Education made the final presentation of the Conference and gave recognition to the magnificent work that has brought about the tremendous growth in Bilingual-Multicultural Education throughout the school districts of the state.

PEOPLE from all over the state came to celebrate the final activity of the Conference. The following pictures are but a small sampling of the various groups that attended the Banquet:

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All who attended the Conference Banquet were treated to a final performance by the various dance groups who had come for that ". . . Time for Celebration," and what a celebration it was!

The Eighth Annual bilingual-Multicultural Education Conference finally came to an end about 10:30 P.M. Many of the participants went on to visit with each other for the last time and to discuss their experiences during the three days of the Conference.

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EVALUATION: A SMALL PART ONLY

The objectives of the Conference were:

* To increase understanding about the variety of bilingual-multicultural programs and the appropriateness of each to the language experience of the student.
* To strengthen the skills of decision-makers and instructors and aides providing bilingual-multicultural education.
* To provide opportunities for participants to acquire greater knowledge and skills that will enable them to influence the direction of bilingual-multicultural education.
* To enhance skills for developing and integrating bilingual-multicultural programs into the total curriculum.
* To enjoy our diverse cultural heritage through the arts.

Did the Conference accomplish its objectives?

More than 900 people registered for the conference:

Bilingual-Bicultural Instructors	19%
Teachers	44%
Administrators	11%
School Board/Community School Committees	10%
Students	11%
Other	5%

The responses made by these people to some of the questions posed to determine the degree of success of the Eighth Annual Bilingual-Multicultural Education Conference are as follows:

* Overall evaluation of the Conference:

	1982	1981
Excellent	30%	28%
Very Good	42%	42%
Good	21%	26%
Fair	5%	4%
Poor	1%	0%

* Success of the Conference in fulfulling participant expectations:

	1982	1981
Excellent	25%	29%
Very Good	44%	36%
Good	23%	29%
Fair	5%	0%
Poor	3%	5%

* Average rating for the three General Sessions:

	1982	1981
Excellent	38%	27%
Very Good	41%	38%
Good	18%	26%
Fair	2%	8%
Poor	1%	1%

* Length of Conference:

	1982	1981
too long	8%	4%
too short	8%	4%
about right	84%	92%

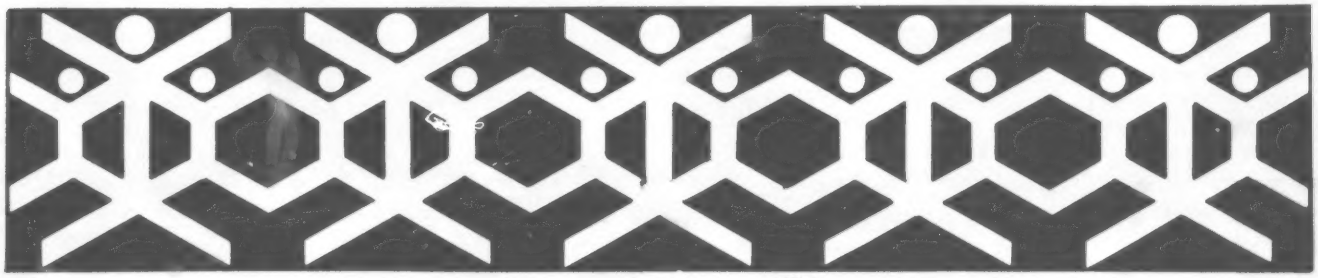
* Should a statewide bilingual-multicultural conference be offered again next year?

	1982	1981
Yes	99%	99%
No	1%	1%

Most of the participants listed some of the highlights of the Conference as follows:

1. Learning Native dances.
2. Learning in sessions how to integrate Native knowledge and skills into the regular school curricula.
3. Finding out about activities that are going on in other bilingual-bicultural education programs.
4. Having the opportunity to share ideas with peers and others who have similar goals and interests.
5. Having participants involved in the sessions.
6. Having more cultures represented in the activities of the Conference.

Everyone had a wonderful time, and more importantly, everyone was "excited about teaching the children using all that had been learned and shared at the Eighth Annual bilingual-Multicultural Education Conference. There were plans made to return again for another "time of celebration," but until then, all the participants will "cherish" the lovely memories of this 1982 Conference.



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